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XIV. January, 1925. No. 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE NEW YEAR.

The year 1924 is a memorable year. The convening of the Conference on Living Religions in London marks an epoch-making event in the history of religions. The visit of His Holiness the Khalifatul Masih to London, Paris, Rome, Haifa, Damascus, Cairo, and Jerusalem reminds us, among various other important events, of the similar historical visit of Hazrat Omar to Jerusalem. And the laying of the foundation stone of the first London mosque establishes Islam without doubt in the very heart of Europe. History shows that Britain experienced remarkable changes on the coming of Augustine and William the Conqueror. The son of the Promised Messiah combines in him both. He looks august and he has been named "Olul Azm" (William) by God. The New Year, therefore, we hope, will bring us a step nearer towards the coming deep and mysterious spiritual change in the minds of the British people.

The year 1925 inaugurates the "Review of Religions" in Britain. With its dawn the Review enters a new phase of life. From the centre of the East it comes to the centre of the West. From the sunny seat of spirituality it is at once translated into the dark, foggy, snowy and smoky lands of materialism. It was planted in 1902 by the blessed hands of the Prince of Peace, and growing with the age of our century it has taken root in distant quarters. It has travelled on its onward march of progress from the torrid to the temperate zone, from the slow to the quick, and from the dry to the wet parts of the globe. An with the change of climate it naturally works a correspon change in the circle of its readers. From litholatry, dendrola pyrolatry and zoolatry it has now come to fight with Ma Mammon, Minerva, and Bacchus.

The New Year is begun with hope on all sides. The Archbishop of Canterbury sounds a note of "Unity" in his message of the HOPEFUL New Year. He detects the characteristic trend of the hour which he calls "the growing sense of Unity—a unity which is real and which demands expression." "We find it," he says, "in field after field"; science, industry, politics and matters international all point to the same. "The heart hungers to overleap even the racial barriers once deemed impassable: and we are trying to find harmony even in the clash of colour." Why is it so? we ask the Primate. Why is the spirit of Unity pervading the whole Universe? Why is it that there is only One who impresses His mark on the diverse creation? Why not *three* or more? Is it not a bad omen for Pauline Christianity? Does it not show that the days of Trinity are numbered? Most surely are we convinced, with the Primate of England, of the fact that the "spirit which is astir on behalf of Unity is astir from God." He is ONE and SINGLE. He has no son or daughter. The universal signal of Unity is surely a death knell for Trinity. Let us then associate no partners with God, as this is a crime which He never forgives. He says: "The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces, that they associate a son to the Beneficent God."

Let us begin the New Year with a heavenly note which was sounded to the world years ago by the Promised Messiah (may he rest in peace). He says:—

*There is a stir in the heavens for the propagation of truth,
Angels are descending upon the souls of the righteous people.
The freedom-loving people of Europe are awakening towards
this,
Life has begun to pulsate of a sudden in the erstwhile dead.
The sensible folk are bidding farewell to Trinity,
Their very souls thirst again for the sweet fountain of Unity.
Some lovely rose-bud has opened in the orchard of faith,

Note.—This is a rough rendering of the beautiful verses written originally in Urdu.

The zephyr has come from there intoxicated.
I can now feel the scent of my Joseph,
Call me crazy, I am expecting him every minute.
Everywhere, in every clime, idolatry is on the wane,
Man-worship has not left a scintilla of respect for it,
There is a movement from on high towards the Unity of the Creator,
The hearts are with us, though lips continue uttering nonsense.
Hearken to the call of heaven, "The Messiah has come, the Messiah has come!"
Listen to the earth as it says: The glorious leader has come.
The heavens rain sign after sign, "Now is the time," says the earth,
These two witnesses are restlessly proclaiming my advent.

(Dard).

OUR MAGAZINE AND ITS TITLE.

An able critic of our acquaintance has objected to the title of our magazine. He says: "A journal which exists principally to advance the claims of one particular form of religion might with advantage bear some other title than that of a "Review of Religions"; and adds, "the tone is so propagandist as to disqualify the magazine from being a real Review of Religions." As this criticism may have occurred to others of our readers, we take this opportunity of explaining why this name has been adopted.

In Nature no two things are exactly alike. On a single tree are hundreds of leaves each possessed of some slight distinction in form and colour. To no two people does the same word convey an identical meaning. A man at various times and places receives from the same object varying impressions. Therefore when a particular name is given to a paper that title raises different expectations in each individual mind. But no person is entitled to object to a name merely because it does not accord with his own particular angle of vision.

The word "review" does not necessarily imply the existence of an impersonal judging power impartially situated with regard to the matter reviewed. Judgment may be exercised by anybody and with respect to anything. The reviewer may or may not be a Christian or a Muslim, and the matter may or may not be a book, theory or painting. In the word "review" itself there is nothing of partiality or impartiality; indeed these words apply rather to the manner of a particular review than to the nature of reviewing in general. So every professor of religion is entitled to review anything he likes. One can say, of course, that the review is the work of a Christian or a Jew, but it remains a review all the same.

There have always existed papers and magazines which, according to our critic, could bear some other titles than theirs with advantage, and many examples come readily to the mind. The "Monthly Review" of the 18th century was Whig in politics and Non-Conformist in theology. The "Critical Review" defended the Tory Party and the Established Church. The "Morning Post," the oldest paper in London, and the "Daily Mail" do not possess that neutral tone suggested by their names. The "Tribune" of Lahore might justly be called a purely Hindu paper. The "Leader" of Allahabad should be called a Muslim paper. The "National Review" should bear a more conservative sounding title. The "Mission Field" of London would be more accurately named the "Christian Field." "The East and the West" seems to be a non-religious quarterly. The "Moslem World" of America is always mistaken for a Muslim magazine; in reality it is a purely Christian quarterly of strong anti-Muslim tendencies.

Everything is relative, and each individual has his own mental make-up, his own standard of judgment and thinking. No man being free from prejudice or prepossession of one kind or another, it follows that no person can be an absolutely impartial observer or critic—and any critic putting forward such a claim is very clearly devoid of sincerity. Nor is the use of such general terms as may disguise one's prejudices an honest procedure. It is always better to be candid and straightforward, for frankness is much more valuable than any kind of disguised criticism.

Moreover, an ignorant man who does not know anything of the subject under review and who has no opinion of his own should not criticise any production; for the primary qualification of a critic should be a deep knowledge of the matter upon which criticism is asked. It is obvious that this essential qualification implies deep interest and therefore prejudice, conscious or unconscious. A critic cannot be a mere nullity. Competent and searching analysis, and balanced praise and blame form the rudiments of good criticism. And what is the meaning of blame and praise? Are these not awarded as a result of measuring the object of criticism by a standard, by an idea, an ideal which is already formed and present in the mind? Now in finding fault one is sure to offend some one, and the aggrieved party will blame the critic however impartial he may profess to be. There is no smooth path in criticism, just as there is none in life. And the offended party might be right. The decision of the so-called impartial judge might conceivably be wrong, because of some defect in the standard of justice with reference to which the decision has been reached.

After all it is human to err. Man is not infallible. The standard set up by him cannot be so perfect as to exclude absolutely the possibility of error. Man is limited in every respect. He has a finite brain, a physical system devised for certain definite functions and a fixed environment; therefore his knowledge, experience, reason, and faculties are all confined to a restricted plane, and by himself he cannot hope to arrive at ultimate truth and knowledge. He stands in need of a higher being who, unlike us, is not finite. And that is God. Our physical eyes are a great blessing, but without the light of the sun they are of no avail. So human intellect, however advanced and enlightened, is far from being perfect. Reason unaided with inspiration and revelation is a very poor guide in life. We stand in need of Divine revelation and guidance just as our eyes require a sun to see. God is perfect, He is All-wise, He is Infinite, He is Omniscient, He is All-good, and He is All-love. He does not leave His creatures helpless. He guides them with His sweet Word. He has ever been revealing His Will through His Chosen Ones since the very beginning of the world. Noah, Abraham, Moses, Jesus, Mohammad, Rama Chandra, Krishna, Buddha, Zoroaster and Confucius (may they all rest in peace) have been the great mouthpieces of the Creator and Sustainer of the world. Through them He has revealed truths which alone could benefit the people. Whenever the world is corrupted the All-merciful and the Most Beneficent comes to the help of His poor creatures gone astray. He speaks through a Chosen One and guides the world back to the paths of goodness and righteousness. And He cannot forget His creatures of this age. He does not lose His attributes. He speaks now as He spoke before. He has raised a prophet for the reformation of this age; and by following Him alone can the world remedy its present evils. He has brought the Word of God: God who alone can be the most Impartial and Just Judge of everything. It is with the heavenly light of this sun that we can see justly and truly. God does not make mistakes. His Word is the infallible standard and criterion of truth. That is our standpoint. And it is in this sense that our Review is a real Review of Religions. Rather, it is the only true Review which can rightly claim to be an absolutely impartial critic. It is in reference to the latest Word of God that the various systems and religions are criticised and judged in these pages.

It is said further that a review should not be propagandist in tone. We thank our critic for the kind expression of sympathy which he shows in giving us his candid opinion. We admit that there is much of truth in it, and we quite appreciate his remarks. But there is one question which we must ask. What is the reason of starting a Review? What need is there for it? Is it not published for the dissemination of knowledge, and for the propagation of truth? A Review aiming merely at philosophical or literary amusement has no need to be "propagandist" in tone. A Review printed solely with the aim of material profit may pander to its readers' taste. But a Review of Religions which is published solely for the cause of truth, and to make people realise the truth in their lives, cannot be stripped of everything which tends to make an appeal to the mind of its readers. Religions are reviewed not for the sake of money or for the purpose of affording some light amusement or pastime. This work is undertaken simply for the good of the public so that by gaining knowledge of the true and the good they may make an effort to seek these things practically in their lives and thus fulfil the purpose for which they have been created. Therefore no harm is done if the subject is put before the readers in an appealing manner consistent with the real object of reviewing religions instead of making some dry and impersonal statements which at best afford a mere gymnastic for the brain remote from the regulation of human life. Matthew Arnold, one of the most eminent critics, defines criticism as "a disinterested endeavour to learn and PROPAGATE the best that is known in the world." Humanity requires that we should propagate the good which we possess. Indeed it would be the worst form of miserliness if we kept back for ourselves alone whatever good we might have in us. But this does not mean that we should not seek further truth. Truth is infinite. Hence no man's knowledge is so perfect as to preclude further gain of knowledge. A man should always be making efforts to increase his knowledge. On the one hand he should try to learn more and on the other he should teach others what he has learnt. The propagation of truth is not against the seeking of truth. In fact, we begin to realise the deeper significance of the truth which we seek to propagate.

Our "Review" is a sort of platform which is open to the advocates of all religions. Any one may write on any aspect of the religion which he professes. But as this paper is owned and run by the Ahmadiyya Movement no reasonable man can object to its policy being entirely controlled by the proprietors. We shall welcome any article which reasonably discusses or describes any religion, be it a defence or an appeal setting forth the beauty of that particular religion, for we do not hold that other religions are void of truth. Therefore, these pages are open to all, and if the exponents of other religions do not avail themselves of this opportunity it is no fault of ours.

In conclusion we wish to emphasise this point. Our magazine is by no means a new magazine. For 24 years we have in these pages reviewed the world's religions, but in our first number of the New Series, comprehensive as our title may be, we could not simultaneously deal with all the world's faiths.

(Dard.)

NOTES.

THE USE OF ALCOHOL.

Islam forbids the drinking of liquor and everything which tends to intoxicate. The Holy Quran says that the disadvantages of spirituous liquor outnumber its advantages. The world is realising the truth of these words day by day. America has already set its seal to it. The European scientific world is also coming to the same conclusion. Professor W. E. Dixon, of Cambridge, says:—

> Alcohol has a profound action on the central nervous system. It gives rise to a general feeling of well-being with a lack of regard for scruples, and the consequences of action are apt to be left unconsidered. The subject becomes more reflex, more self-confident, less shy, exhibits less self-control, movements are more lively, but lose their natural dignity, he becomes convinced of the brilliancy of his words, ready to give his dictum on all subjects. This brilliancy is a self deception; the observant onlooker notes that expressions and words are ill-chosen, and that the sparkling conversation will not bear analysis. It has been shown that attention, judgment, and higher mental processes are retarded at once by doses insufficient to produce intoxication.

Mr. C. C. Weeks, M.R.C.S., L.R.C.P., in his address to the members of the British Medical Association calls alcohol an "age-long enemy." He says that the man who orders alcohol promiscuously and without the most serious considerations is in a "back-water of practical medical science."

The use of alcohol is very much discouraged. There has been a marked reduction in the years 1900-1923. "In the great teaching hospitals in London there has been a drop from 9.5 ounces per patient to 8.75 ounces; while in the provincial hospitals as a whole the drop was from 8.75 to 1.5 ounces. In the civil hospital at Padua, Italy, in 1923, not a single drop of wine was used. In Berne, in 1903, with 488 beds occupied, 11,237 francs were spent on alcohol, but in 1923, with 658 beds occupied, only 5,909 francs (in spite of the increased cost of alcohol) were spent."

MR. "A."

At the issue of costs in the case of Robinson v. Midland Bank, Lord Darling, in his judgment, remarks:—

"This was an action which ought never to have been brought, and could not have been brought by a man whose mind was not thoroughly debased. Since the establishment of the Court of King's Bench it had always been the care of the Court to see that nothing was done under its orders which promoted bad moral behaviour among the people, and to allow a man to come to Court—a man living separately from his wife, each going their own ways, when she had been caught in adultery and the adulterer had paid a large sum to conspirators—and claim that the money was due to him, and to claim it upon a statement that he wished to give it to his wife, who was his wife only in name, simply to enrich her further, she saying that she desired to go to the East to live as the mistress of the adulterer, would be to do what the King's Bench was particularly bound not to do, and to forget its great traditions."

We are very much pleased with this dignified expression of the high sense of morality kept up by the traditions of the British Courts. Surely such a case ought never to have been allowed. It is the first and foremost duty of a Court of Justice to see that nothing is done under its eyes which promotes bad moral behaviour among the people. But we cannot help remarking that adultery, which is the foulest and the most wicked and odious of all human misbehaviours—a crime at once against God and man—is openly allowed to pass unnoticed and unpunished. It is not looked upon as a crime. It is rather made a business: honourable people can earn damages out of it. There may be "goings on," wives may career about, women may openly misconduct with one, two or even more without losing a bit of their honour. Courts of Justice listen to it as a story. Newspapers publish it as the most interesting news of the day, and people talk about the enormous wealth and riches of Mr. "A," and sympathise with him for being mulcted of so great a sum. They look upon the A.D.C. as the one who has disgraced the English name; but nobody says a word concerning the foul misconduct of the wretched adulterers. Does this not promote bad moral behaviour among the people? Should not the chaste women of Britain revolt against it? Will not the chivalrous men of Great Britain be ashamed of it? Can not the High Courts of British Justice put an end to it?

WIFE AND HUSBAND.

In a meeting of the House of Clergy of the Church Assembly held on the 26th of November, 1924, Canon T. A. Lacey moved that the words, "Wilt thou obey him and serve him" in the Marriage Service be changed into "Wilt thou love him, comfort him"; and that the words "to love, cherish and to serve" should be said by both man and woman. Mutual obedience, he said, was an established fact in every well ordered family. As the phrase "obey" might give rise to misunderstanding and misconception he had substituted the word "serve." The Dean of Lincoln supported him, saying, that they had passed into a higher atmosphere in regard to marriage because they had become more Christian. He held very earnestly that they could only maintain their attitude towards the divorce question by declaring that this was the true attitude between men and women. Canon Baldwin said that the teaching of the Christian Church has always been that the wife is subordinate to the husband. Dr. Charles Harris said: "If it once got abroad that the family had no head, they would introduce the principle of anarchy into the family and by inference into the State." The amendment was rejected by 100 votes to 69.

We may throw some light upon this point by relating a story. There was at Frankfort-on-the-Oder, a schoolmaster, a pious and learned man, whose heart was fervently inclined to theology, and who had preached several times with great applause. He was called to the dignity of deacon, but his wife, a violent, fierce woman, would not consent to his accepting the charge, saying, she would not be the wife of a minister. It became a question, what was the poor man to do? Which was he to renounce—his preachership or his wife? Luther, at first, said jocosely: "Oh, if he has married, as you tell me, a widow, he must needs obey her." But after a while he resumed, severely, "The wife is bound to follow her husband, not the husband his wife. This must be an ill woman, nay, the devil incarnate, to be ashamed of a charge with which our Lord and His Apostles were invested. If she were my wife, I should shortly say to her: 'Wilt thou follow me, aye or no? Reply forthwith,' and if she replied, 'No,' I would leave her, and take another wife."

At another time Luther is related to have said to his own wife: "You make me do what you will; you have full sovereingty here, and I award you, with all my heart, the command in all household matters reserving my rights in other points. Never any good came out of female domination. God created Adam master and lord of living creatures, but Eve spoilt all, when she persuaded him to set himself above God's will. 'Tis you women, with your tricks and artifices, that lead men into error."

THE BAHAI MOVEMENT.

The Alfazal, India, quotes the following passages from the Bahai Scriptures to show that Mirza Husain Ali claimed to be the ONLY GOD. We shall be glad to know any other interpretation put upon these words by the Bahais.

(1) Mirza Husain Ali, the founder of the Bahai Movement, says: "Innee anallah La ilaha illa ana al mohaimin ul qayyum," i.e., "Verily I am the Only God, there is no God beside me—the Protector and Sustainer of all." (The Tarazat, Taraz No. 6, page 13.)

(2) Again he says: "Innee anallah la ilaha illa ana rabbo kulli shai-in wa inna ma doonee khalquee inna ya khalqee iyyaya fa'bodoon," i.e., "Verily, I am the Only God, there is no God except me—the Creator of everything, everything else is my creation, O, ye my creatures, worship me alone." (Tajalliyat: No. 4, page 5.)

(3) Again, he says: "La ilaha illa ana al masjoonul fareed," i.e., "There is no God beside me—the Single one in prison." (Mobeen.)

BIRTH RATE OF ENGLAND AND WALES.

The "Times" publishes the following figures about the birth rate of England and Wales:—

	Per 1,000.		Per 1,000.
1841-1845	32.3	1891-1895	30.5
1846-1850	32.8	1896-1900	29.3
1851-1855	33.9	1901-1905	28.2
1856-1860	34.4	1906-1910	26.3
1861-1865	35.1	1911-1915	23.6
1866-1870	35.3	1916-1920	20.1
1871-1875	35.5	1921	22.4
1876-1880	35.5	1922	20.4
1881-1885	33.5	1923	19.7
1886-1890	31.4	1924	19.4

Two different opinions have been expressed on the declining English stock. The Bishop of Gloucester and some others bewail the smaller families of to-day and say that if this is not corrected in some way it must ultimately mean the failure of the Empire; and Mr. Arthur Powell agrees with Mr. Harold Cox, who wrote in the "Edinburgh Review," that this lessening of families is a matter of congratulation. Over-fecundity is a serious menace, therefore families of 18 and 20 should be discouraged and penalised. He says that between 1851-1911 the population has doubled itself. At this rate in 360 years the population of England and Wales would come to 29,304 millions, or 500 millions more than the present population of the whole world. This he regards to be a breakneck rush to the abyss. It is too rapid for the increase of food supply.

We think that man is meant by Nature to grow and multiply, and that therefore he should under laws of health increase the number of his progeny. There is plenty of room in the world as yet. The vast countries of Africa, India, China, Persia, etc., are not so thickly populated as some of the countries of Europe; therefore before considering the question of "housing" the world we should try to prevent the possibilities of war, famine, pestilences and disease which make human life miserable in many respects.

The fear expressed about the supply of food is quite baseless; because the resources of the world are not exhausted in any respect. The supply of food increases with the increase of population. Supply is always proportionate to demand and the effort put forth for its production. The population of 1701 could not supply food for the population of 1924. The coming generations will find food for themselves ; we should not be too anxious for them. Human mind has ever been ahead of its needs and experience tells us that it would never be bankrupt.

The lessening of families is not the result of any conscious and organised effort on the part of the people made for this purpose. If it were so the fear of hunger, privation and penury could be easily allayed. And it is not so only with England and Wales. The same is the case with most of the Western countries. Some hold that "a phenomenon so widely diffused must be attributed to physiological causes, such as alcholism, syphilis, the abuse of narcotics, etc." Others think "the strain upon the nervous system involved in the struggle for life under the conditions of modern civilisation, by reacting on the reproductive powers, tends towards comparative sterility." But statistics show that the decline in fertility is accompanied by the decline in marriage and to its postponement to a later age than the reproductive period. There is a growing tendency in the people to dispense with marimony altogether or to postpone it to a later age. Diminished prolificity is also caused by the voluntary restriction of child bearing on the part of the married. The Registrar General for England stated that whilst no more than 17 per cent. of the decline in the birth rate can be attributed to abstinence or postponement of marriage, 70 per cent. should be ascribed to voluntary restriction. This shows that "the gospel of comfort" is more readily accepted by the people. And it is this aspect of the question which is really lamentable. If this state continues the birth rate is sure to fall down every year, and in another 50 years the population would be brought to a standstill, which is only another name for race extinction. The Holy Quran says: "Qad khasirallazina qataloo aulada hum safahan bi ghairi ilm," i.e., "Verily losers are they who killed their offspring foolishly and ignorantly."

Once more we draw the attention of the readers to the figures given above. The birth-rate has been steadily decreasing from 1876. It is a strange coincidence though that the Messenger of the Latter Days—the Promised Messiah—was raised in 1876, the first year of his first revelation. It is all the more remarkable when we read the following words of Sir J. A. Baines, C.S.I., regarding the declining birth-rate among the civilised nations. In his article on "Population" in the "Encyclopœdia

Britannica" he says: "The birth-rate reached its acme in the 'seventies . . . . and the decline since the above period is very marked." The coincidence seems to be significant. Perhaps there was needed a warner and so "there came a warner unto the world, and the world knew him not, but God will accept him and make his truth manifest by mighty and powerful assaults."

(Dard.)

"VERILY THE TRUE BELIEVERS ARE BRETHREN."

" Heaven's gates are shut.
  To Him who comes alone,
Save thou a soul
  And it will save thine own."

As I listened to-night to these words given by the Chief Rabbi, Dr. Hertz, in a wireless speech broadcasted from London, I thought of the words of the noblest of men: "I am not sent but as a blessing for mankind." Muslims, a new era is dawning! Are you ready? Remember it is the duty of every true believer to give to others the glorious message of peace and goodwill which is ours. Cease all this internal bickering and strife! It is our duty to obey the Holy Quran, which says: "Verily the true believers are brethren: wherefore reconcile your brethren; and fear God, that ye may obtain mercy."

Clearly here is the path to follow to-day. Let us remember that it is the spirit of Islam that we must follow. We must cease to be literalists or formalists, and cling to the reality and forsake the shadow. To me, everyone who says: "Ashhado an la ilaha ill-Allaha wa ashhadu anna Muhammadar rasool Ullah!" is my brother. As to his profession of faith and its sincerity, that is an affair between him and Allah alone. I am sometimes asked why it is that I do this or that; or why I am friendly with this or that man. I will explain as well as I can. When 21 years ago I became a Muslim I accepted the truth of the final revelation of Allah to humanity, given at the time appointed as a guidance for the universe. Did I accept the views of this or that party? No! I accepted Islam, and schools of thought mean but little to me. What I admire is sincerity! Shall I reject a man or party because their views on minor details differ from my own? Thus I repeat, all Muslims to me are brethren. Looking around in the West to-day I find that there is vast scope for missionary work. There can be not one or two, but hundreds of missions, not one Mosque, but hundreds. Here is the field, but the tillers are few. Muslims, would you help in this work? Then do not hinder those who have put their hand to the plough? My Muslim friends here know the real difficulties; they fully understand the obstacles to be removed from the path, but they go forward strong in courage. Let us help them all we can and by our advice and brotherliness show to the Western world the practical side of Islam. Jealousy there must not be, but co-operation. As I write I have before me a photograph of the Holy City ; I see the Holy Kaaba and thousands of Muslims. I can see little children, women and men altogether in this Mother of Temples, Turks and Arabs, Indian and many races commingling. If this is possible at Mecca, it is possible anywhere, and it must be so, and every Muslim must realise that state of brotherhood which was brought into existence by Muhhamed. Peace and blessings of Allah rest on him!

In the West to-day are Missions, each is giving knowledge of Islam to the public, and it is my earnest desire that they will succeed, but it means years of toil and self-sacrifice, and it will render the exile in the West easier if it is felt that the world of Islam shares with them their joys and sorrows. I was happy to be present at the foundation of the London Mosque, as I was at the Paris Mosque, which latter is almost completed. Think what it means that we had before this no Mosque in this, the largest city of the world. Is it not a standing reproach to the world of Islam? Every small community of Jews have their synagogues, yet the mighty Princes of Islam have failed to build a place of worship for Muslims. Is it so low that Islam has sunk? Is there no one left burning with love for his brethren? Muslims! cease to quibble over this or that and unite in the service of Allah. This is the time for unity, not division. Christian propaganda attacks us on all sides, remember it is not the offensive we are undertaking, but our fight is in self-defence. Rally to the banner of Islam, stand firm, support those who are working far in the West, and we need no Foreign help, for we must secure the final victory. Allah grant us His protection and may each and every Muslim emulate the example of our beloved Holy Prophet (Peace and the blessings of Allah be on him) and be a blessing to humanity.

KHALID SHELDRAKE.

IS IT MY WILL?

I sometimes begin to think of myself, and I believe this is an experience that must have struck people other than me. The question sometimes protrudes itself without being sought. Who am I? Why am I here? Whither am I going? These are the questions which have been baffling the minds of thinkers all down the ages. It is not for me to take up these questions. I shall only touch upon the brief caption of this note. Is it of my will that I am here? Perhaps some would say, Yes. My will and mind are part of the great will and mind and that is why they would say that I am here of my own will. But where is the will, I ask. I came into being when the entity called soul or mind that possess the will had no existence. They say that the seed and the nucleus were there, and sometimes, they say, the will works imperceptibly, automatically, and unconsciously. At that time they say my will was a part of the will of my parents. But I tell them that even my parents had no notion or idea whatever, and sometimes children like me come into existence against the will of their parents. But my friends tell me that here the automatic and mechanical working of the will which is a law of life, supersedes the apparently conscious, yet ephemeral and ineffctive will. They cite the power and force of the mighty oceans, every drop of which seems to be helpless and powerless, yet they say little drops go to make a mighty ocean. But then I tell these friends of mine that a thing that is law-bound and which cannot do but what is according to the law cannot be supposed to be the possessor of the will as we understand the word. A sea cannot keep a thing afloat which by its very specific gravity would go down to the bottom. So if the law of birth works like a law there is no will there so far as I or my parents are concerned. Yet I know that I possess a will. I can do what I please in certain spheres of life. I can live and I can put an end to my life. Both are at my sweet will. I say in certain circumstances, because there are some that are beyond my control, and the will can exert its influence only in the case where a thing is within its range or scope. As I read science I know there can be nothing without a cause and no cause without an effect. If I possess a will that must be the creation of some greater will. Hence I think in my own way that I am here not of my own will, but of a greater will, for if it is not greater than mine, sometimes when I do not want to be, I should not be; but that I cannot always have my own will convinces me at least that my Creator must be of a greater will, a will greater than all the Universe, for all the Universe is under the rule of law. How well has some one put it :—

"I wished but Thou did not wish it.
Thy will was done and not mine."

It follows as a necessary corollary that I am here not to have my will, but to see that His will is done. Of course, so far as I am mechanical, I am doing His will, but where I am not a mere automaton, there I am to do His will by my own will and that is Islam. For Islam means total and entire submission to the will of the Willer so that my life and my death may be one harmonious continuation of the same spirit of resignation and submission. I know there are times when in the presence of a bitter cup I would shrink from doing His will and wish for the turning away of that cup, but if my life has been so ordered as to undergo a constant death in the control of my own wish and desires then I must needs speak out: "Yet not my will, but Thy will be done." The first is the human—called the weakness of the flesh, but the second is the Divine that ennobles man and puts him above the angels.

Yet how to carry out that will is another problem, which is not difficult to solve provided I bring in the right spirit. For if there is greater and infinite will, it must reveal itself. There must be no cessation of it. If it ever happens that there is a stop to and cessation of the revelation of that Will, then my will will become supreme instead of Thy will, which is against the law of my being, for I am here not of my own free will. Therefore to be in harmony with the law of my own being I must admit that Thy Will is to be constantly revealed. When I examine nature and its constitution there I find that that Will is being eternally revealed.

The work of God then must be in agreement with the Word of God. I am to carry out His will, but how to comprehend His will, which must be Infinite, because He is eternal and Infinite while I am finite. Revelation being His Nature I must look for revelation from Him, for He alone is able to make me comprehend His Will according to my limited capacities. If it ever happens that His Will is revealed then it becomes my bounden duty to follow it, for as we know that not a moment passes but that His will is revealed. Yet there are times when that Will is revealed in a way which everybody must understand and that is the appearance of the prophets. Their advent itself is a proof of the fact that it is not of my own free will that I am here, but it is another Supreme Will that has willed that I should be in this world and pass my allotted span of life. How? It is obvious not for my own sake, for nothing is my own, but for the sake of Him who gave me life and limb, and my very being.

M. M. DIN.

(Editor "Moslem Sunrise," Chicago.)

AN OBJECTION ANSWERED.

A German lady has written me that she cannot like a religion which claims to give all imaginable rights to women while it permits husbands to beat their "naughty" wives but does not allow the wives to beat their "naughty lords, masters, and husbands," and that such a religion can have no attraction for self-respecting European women.

Let us see whether this objection has any strong ground to stand upon. Islam does claim to give all fair and reasonable rights to women, and we challenge the follower of any other religion to show from his sacred books that his religion gives more and better rights to women. As a daughter, as a wife, as a mother, and as a sister the Muslim woman has enjoyed those rights for the last thirteen hundred years which women in some of the Western countries do not enjoy even to-day. It was only some fifty years ago that British women obtained the right of holding property of their own. Before that the property of a married woman automatically became the property of her husband. But Muslim wives have been enjoying this right since the time of Prophet Muhammad (peace be on him).

Now let us take the question of personal chastisement. According to Islam a husband can chastise his wife neither for any fault in the management of the household nor for any material loss caused by her, but only for immoral conduct, and that also not unconditionally. The husband has first to admonish her. If this does not reform her he can cut off conjugal relations with her for a period not exceeding four months. If still she does not mend her ways the husband can chastise her only in a way that no injury is caused to her person. In a case like this the husband has three alternatives:—1, To divorce her; 2, to get her punished by a law court; 3, to give her personal chastisement. Every reasonable man and woman will admit, I think, that the last is less objectionable than the other two.

The real objection, however, against Islamic law on this matter is why a wife has not the similar right to chastise her husband. Now suppose women had such a right. We should bear in mind that we are considering the case of a bad husband, not a good man. If the wife goes to beat such a man in most cases she will be not able to beat but would be herself beaten, as men are generally stronger than women. So this law would be practically a dead letter. Islam, which with its highest ideals is a practical religion, and is based on human nature, is happily free from such injunctions as are impossible of being translated into action. In such a case if the wife finds it unbearable to live with such a husband she can demand divorce, which she can obtain.

It should be remembered that Islam is a universal religion meant for all grades of society, civilised or otherwise, and its laws can be adapted to all conditions. A limited polygamy under certain strict conditions is permitted by Islam. But if at the time of marriage there be a contract between the husband and the wife to the effect that the husband relinquishes his right to marry another wife, he cannot legally marry again during the life time of his wife, though there may arise a proper necessity for it. Similarly, if a husband at the time of marriage undertakes not to beat his wife under any circumstances he cannot chastise her even when there is a proper necessity for it.

A woman who is guilty of immoral conduct and does not reform herself by milder means has already lost all sense of her dignity, and I don't see how self-respecting European women can raise any objection if her husband, instead of throwing her up for ever, or exposing her private life to public view, has resort to a little chastisement for her own benefit.

MUBAREK ALI,
Berlin.

WORLD FRATERNIZATION.

In a letter addressed to the Editor Dr. Walter Walsh makes the following remarks :—

" It seems to me that the real object of religious people everywhere and of every name should now be to fraternise rather than to proselytise. It is certain that no one religion will ever become the common belief of mankind, and that therefore it is not enough to tolerate one another but that we ought to recognise and acknowledge that which is good in each and all, and on the basis of that common goodness to come together to confer on the great practical questions which concern humanity at the present critical time—especially the all-important question of the establishment of world peace. I regard this as the paramount duty of all religious teachers and professors; and that duty can be discharged only in proportion as they cease to PROSELYTISE and commence to FRATERNISE."

Dr. Walsh's opinions are susceptible of two interpretations. If he means that in propagating a religion its missionaries should confine their preaching solely to the exposition of the truth and beauty of their religion and not seek to give it kudos by derogatory reference to other religions, then we are in complete accord with his views. The truth of one religion can never be proved by drawing invidious attention to defects in the structure of another, but only by reference to the ethical worth of its own teachings. This is what is taught by the Holy Founder of our Movement.

If, on the other hand, Dr. Walsh is arguing that the propagandist activities of the various religions and missionary societies, all holding different views, should cease, and no effort be made by them to call people to the truth as they respectively understand it, we take leave to differ with him on the following grounds:—

Dr. Walsh says that "we ought to recognise and acknowledge that which is good in each and all."

Only a Muslim can understand, feel, and enjoy the full significance of these words. The attacks upon Islam and its Holy Founder by the adherents of other religions are fresh in his mind. He remembers the indiscriminate abuse to which the Holy Prophet of Islam has been so mercilessly subjected. For centuries the Muslim has had to listen, with bridled tongue, to the blackest and most shameful calumnies showered upon his Holy Master (may peace and the blessings of God be upon him). The etymology of the words "Mawmet," "Mammetry," "Paynim" is not forgotten. Writers in the East and in the West have applied to him such epithets as "debauchee," "camel stealer," "Anti-Christ," "man of sin," "false prophet," "devil and first-born child of Satan," "wilful and intentional deceiver from first to last," "hypocrite," "lecher," and much else in addition.

What is the answer of the Muslim? Does he in return abuse the various founders of other religions? Does he speak in derogatory fashion of Rama Chandra, Krishna, Buddha, Zoroaster, Moses, or Jesus? No. He is forbidden to do so by his noble prophet.

A Muslim knows that none of these leaders of other religions could ever be a God. He is convinced that the religions preached by all of them are far from being perfect, but he dare not retort to the abuse. He controls his temper and acknowledges the good points in them even in the face of the most provocative remarks of his adversaries.

Christ he regards as a true and righteous servant of Allah; he reveres him and fights for his honour. He believes that Krishna, Buddha, Zoroaster, and Moses were all righteous and honourable people, and that they were the chosen ones of God; not because the record of their personal perfection as handed down by their followers demands such belief, but because his magnanimous Master has taught him so. What more convincing display of generosity and brotherhood could be expected from a human being? A Muslim can make peace with the most venomous reptiles of the world, he can reconcile himself to the most ferocious wolves of the forests, but he can make no compromise with those who calumniate his beloved Master, for whose sake he is ready to sacrifice his life, his relatives, his friends, his all. He would rather die than stoop to any such disgraceful surrender.

Surely a Muslim is the only person who truly appreciates and acknowledges the good points of his enemies. All his teaching has been directed towards making him ready to perceive the good in others and improve himself by such influences, whilst casting from him all that is worthless. The Muslim searches for truth everywhere always. (Kalimatul Haqi zalatul mómini akhaza ha haiso wajada ha). He is taught to entertain no malice, jealousy, or enmity towards his fellow-beings. He is enjoined to treat his enemies as he would himself be treated by them. The Holy Quran says: " Allah loveth those who act with fairness and deal towards others with kindness." He is not only to tolerate others, but to treat them kindly. Again the Holy Quran says: " Let not the enmity of a people lead you to transgress, but rather be helpful to one another in good and righteous deeds."

Islam does not teach its followers alone to recognise and acknowledge the good in others, but also adjures those others to keep this precept in view. The Holy Quran says: " And the Jews say, 'the Christians are on nothing' (have nothing good in them), and the Christians say, 'the Jews are on nothing,' while they both read the book; likewise said those who had no knowledge according to their saying; i.e., it is the work of the ignorant to ignore each other's good points and not to discriminate between merits and demerits.

A Muslim, however, is not blind to vice and virtue. He cannot be expected to help or take part in what he considers to be wrong and untrue; because the Holy Quran, which is a perfect law for all ages, lays down: wa lá tuawanoo alal ismi wal údwan, i.e., "And be not helpful to one another for sin and transgression." Again is says: lá tarkanoo ilalla zina zalamoo, i.e., "Do not incline towards the oppressors and the unjust." So he is taught to co-operate even with the sinners and wrongdoers in all matters, but he is not allowed to help vice, sin, or wrong. He must despise the act and not the actor. Good in others he must recognise, but not allow the recognition to deter him from remonstrance against their faults merely for the sake of expediency.

Islam is pre-eminently the religion of peace. The one idea dominant in Islam is that of peace. Peace is the greeting of one Muslim to another. Peace he has to practise in this life (XLIII: 89). He is to walk in the paths of peace (V: 16). He shall talk and practise peace in face of great provocation (XLIII: 80). In short Islam is the only religion which teaches practical peace and holds out the promise of a world at peace. But, notwithstanding all this, Islam does not permit any compromise with evil, falsehood, or injustice. And it is for the establishment of world-peace and brotherhood that Islam orders Muslims to preach and propagate the truth always by urging men to do good and keeping them from doing evil. (XXII: 41).

True brotherhood does not consist in the mere passive recognition of the good points of others. Other religions have much that is good in the tenets of their faith. No Muslim would deny this for an instant. But this admission does not carry with it any obligation upon the Muslim to refrain from missionary work in the interests of what he regards as the good of mankind. It would surely be carrying the idea of "toleration" too far to demand of the missionaries of Islam that they should relax their efforts to effect the conversion of people to what they feel to be the only true religion.

Such an invertebrate line of action does not constitute brotherhood, the central idea of which is something active and practical—the positive desire to help and improve others translated into proper action.

He is a poor sort of brother who when called upon to aid a fellow-being suffering, let us say, from tuberculosis, merely points out to the sufferer that his limbs are strong and his eyesight good and makes no attempt to diagnose, and find a line for his complaint. And are not moral and religious defects after all a form of spiritual consumption due to a lack of the sunshine of truth and the nourishment that true knowledge gives? Surely, if we really know, as we honestly believe we know, the truth, we cannot refrain from bringing its healing power to the help of those whom we see suffering from the want of it.

It is no use hiding the face of the sun. Truth is as the sun to the world. Obstruct its rays and darkness and disease follow. No restraint should be imposed upon the proclamation of truth by any measure of expediency. The light of truth can never shatter the peace of the world.

The more truth we spread the more peace there will be on the face of the earth. To injure the feelings of others and to transgress upon their rights in the name of truth can, of course, never be tolerated. But, at the same time, it is obvious that there can be no real progress towards universal peace without the propagation of truth and that the missioners of every religion have a right to call people to the truth as they themselves understand it.

Intolerance, prejudice and persecution are the greatest obstacles in the way of peace. Remove these impediments, and if, in accordance with the beautiful teachings of Islam, distinction is always made between the wrong and the wrongdoer, if the sinner is treated with kindness, and a strong appeal is properly made to his better self with a view to reforming his defects, peace will most surely prevail in the whole world.

If the advocates of world-religion and world-peace really are of the opinion that the propaganda work carried on by the various missionary societies and religions for the increase of their respective adherents is detrimental to the cause of universal brotherhood they should first cease their own propaganda before asking others to do so. The very fact that they continue, by means of lectures, meetings and other forms of publicity to propagate their views, shows that, in their opinions, proselytisation is essential and that a mere fraternisation of communities of differing religions is insufficient if a genuine world-peace is to be secured. There is nothing wrong or objectionable in the simple effort of proselytisation so long as it takes the form only of an appeal to reason and conscience. It is when proselytisation is conducted with undue stress and by improper methods and when an intolerant and unbrotherly attitude is adopted that the seeds of a dangerous discord are sown.

We believe that the world is corrupted and needs guidance. It has lost its way. People no longer walk in the paths of goodness and righteousness. They have forsaken their Creator and do not want to be bothered even with the idea of Him. They are too busy for Him. Irreligion and iniquity prevail all round. And it is only on account of this that there is no peace in the world.

We believe that God has raised the Holy Prophet Ahmad, the Prince of Peace, for the reformation of mankind. He is the one doctor for a sick world. He is calling people to the truth. His aim is to bring the world to God, and to the peace that can only be restored through Him. He claims that God sent him to bring peace to the universe so that men may be gathered in the fold of one faith and thus find outward and inward peace.

Now, to ask such a one to stop his propaganda, and recognise instead the good points of all other religions is tantamount to demanding of him the surrender of prophethood. This it is out of his power to do, even if he would. If he were to pose as a doctor, while he were not really so, and if he were not really commanded and deputed by some Higher Authority the advice would have perhaps been not so impertinent. But as he repeatedly declares, he has no choice in the matter. He says:—

" Bar man chara kashee too chuneen khanjari zaban,
Az khud niyam zi qadiri zul majdi akbaram.
Ma'mooramo mara chi dareen kar ikhtiyar,
Rau een sakhun bigo ba khuda wandi a'miram.
Ai a'nki sooi man ba daweedee ba sad tabar,
Az baghban bi tars ki man shakhi musmaram.
Hukmast zia'sman ba zameen meerasanamash,
Gar bishnawam no goyamash a'n rá ko-jâ ba-ram.
Ai qaumi man ba guftai man tang dil mabásh.
Zawwal chuneen ma josh ba been tá ba ákharam.
Man khud na goyam een ki ba lauhi khuda hameenst
Gar taqatast mahv kun a'n naqshi dawaram."

i.e.—

Why draw against me such a dagger of thy tongue,
Not from self am I but from the Mighty, High and Great.
Heaven commissioned, I have had no choice myself,

(If you don't like it) Go and say the same to Him who is
the Commissioner.
O thou that fliest at me with a hundred axes,
Fear the Gardener, I am the fruitful branch.
The orders from heaven I convey to the earth,
Should I hear them and convey them not, say what shall I
do with them.
Let not my words, my people, make you uneasy,
Foam not at the very outset, endure to the end.
I say it not myself, the divine slate has it the same way,
Wipe off that divine writing if thou can'st.

We cannot fully agree with Dr. Walsh's assertion that no religion will ever become the common belief of mankind, and that therefore we should not proselytise or propagate the truth. If this principle were to be strictly followed in practice, the world would be a chaos of nullifying influences. As diversity cannot be avoided, no efforts for unity should be made. As all men cannot agree on any one point, no effort should be made for reconciliation between those who happen to fall out on account of a misunderstanding. As disease cannot disappear from the world, no effort should be made to learn, practice and improve medicine and surgery. As evil cannot be stamped out of existence, no attempt should be made to fight with it. Everyone cannot be virtuous, therefore nobody should try to practice virtue. The argument can be carried ad infinitum. We do not think any advance would have been made in the world towards truth and universal contentment had this doctrine of peace and tranquility been preached down the ages.

Let us conclude with a quotation from the writings of the Prince of Peace which sets at rest all such doubts and misgivings. He says:—

"Let the whole world bear witness that I prophesy in the name of the Lord of the Earth and Heaven that He will spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching and are very near when the religion preached by me will be the only religion that will be regarded with honour upon the face of the earth. Almighty God will bless this religion and this movement in a wonderful manner, and will bring to naught every one who thinks of destroying it. The victory which it will gain will be a lasting victory and its supremacy will continue to the end of days. It matters little if I am scorned now, for there is no prophet who was not laughed at. It was necessary that the

Promised Messiah should have been laughed at, for says the Holy Quran, 'Alas for the people, no apostle comes to them but they laugh him to scorn.'' Every one that comes from God is bound, therefore, to be laughed at and scorned. But it is impossible that men should laugh at a man who descends from heaven before their eyes and is accompanied by hosts of angels. Every sensible person can see from this that the descent of the Messiah from heaven is an absurd and false theory. Bear in mind that no one will ever descend from heaven. All those who oppose me will die, but they will not see the Messiah coming down from heaven. Their children will then pass away without witnessing the descent of the Son of Mary. The children of their children will also pass away, but they too will not witness such a strange sight. Then the upholders of this theory will be confounded, for the time of the supremacy of the Cross will have passed away and the world will have entered a new era, but Jesus will not come down from heaven. All sensible men will then feel an aversion to such a belief. The third century from this day shall not have passed away when all those who look for the descent of Jesus from heaven, whether Christians or Muhammadans, will despair of it and will forsake the false belief which is now so fondly cherished. Then will there be one religion in the world and one leader. I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruit in due season and there is none who can uproot it.''

(Dard.)

The above article was shown to Dr. Walter Walsh so that he may add to it if he so pleased and permit us to publish the same. So we very gladly publish his reply, which is as follows:

Dear Friend,

If my letter to you is read in its entirety, it will be seen that my object was to emphasise the paramount necessity of bringing the representatives of religions together to take counsel together on the best means they might unitedly adopt to abolish the evils which are at the present time destroying our civilisation, more especially the avoidance of war, and the secure establishment of world-peace. Incidentally, I ventured to express the view that your excellent journal—so far as the first number was concerned—hardly fulfilled the expectations raised by its title,* being of the nature of Muslim or Ahmadiyya propaganda rather than a review of religions. Of course, I am not so impertinent as to object to such propaganda; but I still think that a journal which exists principally to advance the claims of one particular form of religion might with advantage bear some other title than that of a Review of Religions; more particularly when the religion proclaimed is set forth as being the supreme revelation from God, and destined to be the universal religion. I am not at the moment concerned to combat these dazzling professions; for, as has been said, one cannot argue with a prophet; one can only disbelieve him. Let us have discussion of differences, by all means, at suitable times, but your able dissertation leaves my mind quite unchanged. The condition of mankind is now so terrible, so perilous, so fraught with woe unutterable, that I consider the first, greatest, divinest duty of the representatives of all the religions is to come together to consider ways and means of allaying the passions, removing the prejudices, abolishing the causes, which lead to war, bringing the peoples together in mutual harmony, removing the injustices which may embitter them, and reconciling them on the principles common to all forms of religion, the principles of justice, mutual aid, and the international observance of the Golden Rule. If the honourable head† of the Ahmadiyya Movement will set about convening such a conference, he will have every encouragement and support from

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*This question is discussed at some length in the article, "Our magazine and its title," see page 3.

London, Yours very cordially,
24/12/1924. (Signed) WALTER WALSH.

SOME APPRECIATIONS.

Lord Lamington, G.C.M.G., G.C.I.E., D.L., J.P., B.A., F.R.G.S., says that the "Review of Religions" "is helpful and stimulating in its broadmindedness."

Another eminent Lord of England says, "I am glad to have the opportunity of seeing what is of much interest to me."

The Belfast "News-letter," in its issue of the 23rd December, says: "The convening of the Conference of some living religions in the Empire has proved a great success, and has opened new avenues of approach between various religions, as was very frankly admitted by Dr. Walter Walsh, who anticipated the convening of a new Conference which would be more ambitious, comprehensive in programme, and which would try to find means of contact rather than differences in the different creeds. In the meanwhile, to keep alive the interest awakened by the

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†We are not in a position to say anything with regard to this important proposal unless we are instructed on the point by His Holiness the Khalifatul Masih, Head of the Ahmadiyya Community.—Ed., R.R.

Conference it has been decided to issue 'The Review of Religions,' a monthly magazine, from London. The review is open to all shades of opinion. It is edited by Mirza Bashir Ahmad, M.A., and A. R. Dard, M.A., and the office is at 63, Melrose Road, Southfields, London."

Mrs. Hall Simpson, President of the East and West Culture Society, London, says that "the 'Review' is interesting."

The Assistant Private Secretary of His Excellency the High Commissioner of Jerusalem says: "I am requested by His Excellency the High Commissioner to thank you for sending him the first number of the 'Review of Religions,' which he has read with very great interest."

THE LAW OF APOSTACY IN ISLAM.

Dr. Zwemer has recently published a book under the above name, and a portion of the second chapter he has published separately in the Moslem world. As a matter of fact the book contains not much worth noticing except the portion which he has deemed fit to publish in his quarterly. There is a good deal of irrelevent stuff, even in this abridged contribution, so we shall confine ourselves only to the relevent points alone.

Despite his claim to a knowledge of Islam and the Moslems, and a residence of a considerable period among the latter, he does not seem to have understood either of them, while his carping criticism of everything Islamic shows him a crusader out and out. We have no right to complain, but we expect of every educated gentleman, whatever his conviction, to be at least as fair to others as to himself, for no amount of misrepresentation would advance any cause ultimately, nor can it damage the truth in the long run. Truth is truth and it is sure to prevail in the end, however foul men fall of it. "They wish to put out the light of God with the blowing of their mouths, but God will perfect His light, however strong the dislike of the disbelievers might be." (Quran 61, 8.)

Students of Islam are aware of the fact that the Holy Quran, the traditions recording what the prophet personally exemplified in his practice and actions (Sunnat-an-Nabi) and the sayings are the main and only Sources of Islam. The Holy Quran comes before all, and it is really the main spring and the chief prop. Next to it comes the tradition or the practice of the Prophet himself and the sayings occupy the last place, not only because there is a good deal of discussion about them, but because there is an element of uncertainty about them, for their collection took place long after the death of Holy Prophet. As compared with the Holy Quran and the Practice that have been handed down without the instrumentality of any written record, their position is far secondary and there is an accepted canon among the Traditionists that any tradition, however reliable and trustworthy in every other way must be rejected forthwith if it runs counter to the Holy Quran. To assert, as does Dr. Zwemer, that the Hadith (sayings) is undoubtedly of the greatest importance, both by way of quality and influence, that the lock of Quran obscurity opens only to the key of the Hadith, and that the traditions surpass the Quran in importance is a statement which every gentleman of education should hesitate to make. And yet Dr. Zwemer is bold enough to stoop lower in including Ijma'a, the consensus of the learned, which in the nature of things is impossible, and the Qiyas or Analogy, among the fundamentals—things of which the early Moslems never cared about, nor were they ever subscribed to by the greatest authorities in Islam. But as he thought it would serve his controversialist purpose, so Dr. Zwemer did not scruple to base his arguments on these hollow grounds, but as we shall show later on, that even here he has been greatly mistaken, for try as he might they would not lend themselves to his writings. And the most surprising thing of all is that he tries to pick up crumbs from this commentary or that to show as if the Moslems regarded these commentaries as gospel truths. What would he think of a man who would find fault with Jesus and his teachings on the basis of the Commentaries of some of the Old and New Testament Commentaries? But how far even these Commentaries can help him we will take up later on and show that he is not very mindful of the truth in making use of a document or documents which no Moslem has ever regarded infallible.

We will take this subject here in the order enumerated above, not only for the sake of clearness and conciseness, but also to avoid confusion by mixing up one with the other as Dr. Zwemer has done. The first in order comes the Holy Quran, which is the basis of all Islamic Law, and about which there is no difference of opinion so far as the authority of the text goes. Now the Holy Quran is the only book among all the revealed Scriptures which says that "there should be no force or compulsion in the matters of religion and that everybody should be free to worship in his own way," that the places and persons of other religions should be held sacred and defended even at the cost of Moslem blood, and that there should be no molestation with the beliefs and practices of others. Among others the following portions of the Holy Quran are worth noting. ( ) "Let there be no compulsion in religion, for the truth has been distinguished from falsehood"; (2: 258) "Let him who will believe, and let him who will disbelieve"; (18: 29) "If God had not repelled one people with the other, then the Jewish Synagogues, the Christian Temples, the Magian Fanes, and the Moslem Mosques, in all of which God is remembered and worshipped, would have been levelled with the ground" (22: 42); It is unbelief not to respect one's kinship or pledge (9: 8); "Trespass not the bounds of equity and fairness" (2: 190); "Do not assist injustice and tyranny" (5: 4); "Let all worship be for the sake of God" (2: 193); "Fulfil your pledges with your allies and proteges" (5: 1); "You are free to follow your religion; I mine" (107; 5). A number of verses of similar import could be cited and we ask the reverend gentleman to cite a single unequivocal and unambigous line from the Old or the New Testaments to match a single one of the verses we have cited above. In the face of such clear injunctions, could any one entertain for one minute the idea that the Holy Quran lends support to the capital punishment of the apostates.

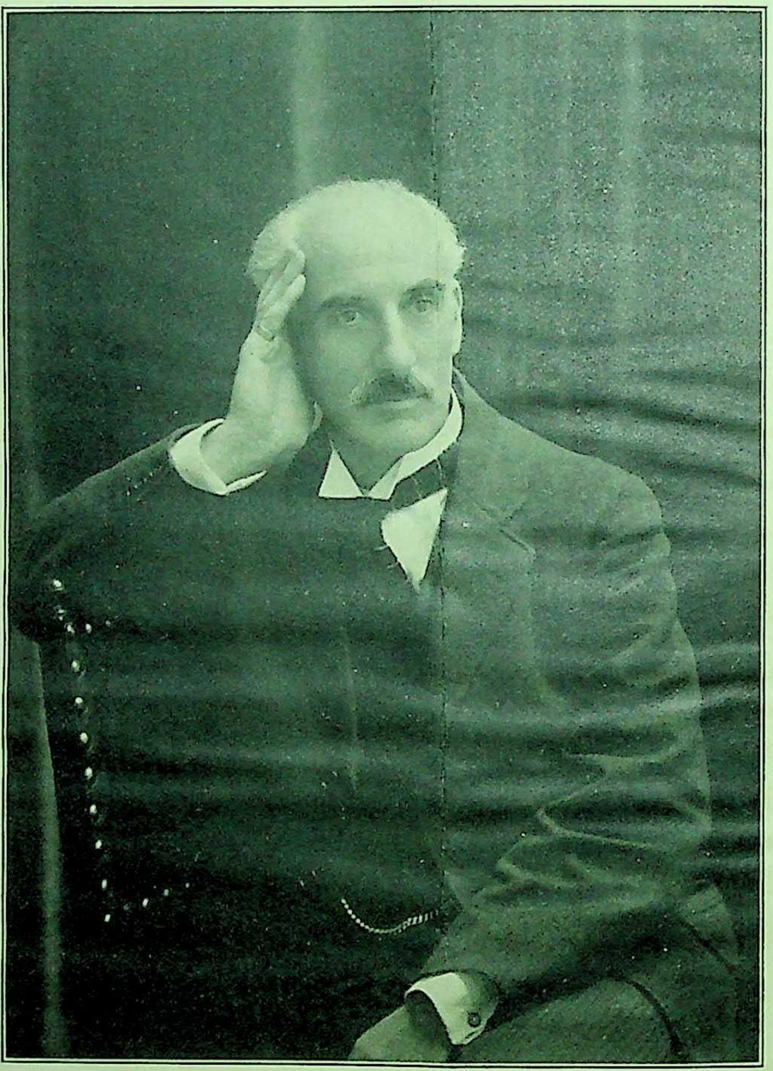
There are four verses in the Holy Quran to which a fifth is sometimes added, though quite erroneously, dealing with this question of apostacy, and strange as it may sound, none of them even remotely refers to any punishment, much less a capital one. The apostates are denounced in some of these verses, no doubt, but those denunciations allude to their punishment in the life to come. These verses are the earliest as well as the last revealed ones, so that one can be sure that there was not the slightest change in the tenor of teachings, though Islam and the Moslems underwent a great change during this long period of 23 years, that is, the erstwhile persecuted and the cast off became the heirs to the earth. Had there been any change, it could be rationally explained, but there was none here which bears an ample testimony to the fact that from first to last Islam adhered to its policy of broad-based toleration and freedom of conscience.

We will take these verses one by one in the same order as Dr. Zwemer has taken them. The first is: 4: 88-9, which runs as follows:—"What has come to you that you are divided over the question of hypocrites while Allah has made them return (to unbelief) owing to their own misdeeds . . . They would fain that ye misbelieve as they misbelieve, that ye might be alike; take ye not friends from among them until they fly their homes in Allah's way, but if they turn back, then seize them and kill them . . . . . . except those who reach a people who are your allies or those of them who come to you, their hearts shrinking from fighting you or fighting their own peoples . . . therefore if they withdraw from you and do not fight you and offer you peace, then surely Allah has not given you a way against them.'' Clearly no sane person could deduce capital punishment for apostacy from these verses. It is the waverers that are spoken of here. The beginning sentence calls them hypocrites. The verses deal with the war-time conditions, and the traitors who would betray their cause at such a juncture would surely deserve being put to death wherever they might be found. That has been the military law for all times. You cannot fight with the pretended friends in your midst while the enemy is knocking at your gates. But hard as ever has been the case of these traitors, the softening hand of Islam is still seen working behind. If these people seek refuge with a friendly nation, they are not to be extradited, nor if they come saying that they have no heart to fight against this side or that, and moreover they do not commit any overt acts of war, then they are to be left alone. This is the treatment that Islam meets out to the traiterous and treacheroos war time internal enemies. We wonder how could a Christian Missionary dare deduce the case of apostacy from here. Even if it were so, the verse is so explicit that no case of capital punishment or any punishment whatever could be made out of it, for the last part of the 90th verse leaves no loophole as to that, because it says that if they do not fight, but offer to live on terms peace and amity, they are not to be interfered with at all. As against capital punishment they have been offered here absolute freedom of life and movement and speech. Moreover if we study these verses in the light of history we find that the people referred to here are not at all Muslims. According to Baidhavi they were non-Muslims and generally supposed to be Bani Mudlaj. So here is a clear injunction, even if they are taken to be apostates, that they were not to be proceeded against if they offered to live in peace. But the context makes it obvious that it is none but the hypocrites that are spoken of here. There is no such word as irtada which Dr. Zwemer alleges Baidhaivi explains as apostatising occurring in the verses; we have instead the word tawalla meaning turning one's back upon, which in the verses under comment means the rejection of the terms on which they could live peaceably and resort instead to actual warfare in favour of the enemies of peace and good government.

The second passage taken from the Holy Quran is as follows:—"O you who believe! Whoever from among you turns back from his religion, then will Allah bring a people, He shall love them and they shall love Him, lowly against believers, mighty against unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's grace, He gives it to whom He pleases, and Allah is Ample-giving, Knowing." (V. 54.) Here there is no mention of any punishment of an apostate. The verse consoles the holy Prophet (peace be with him and the blessings of Allah) and the Moslems should they lose any by apostacy. They are not to grieve at it, for in place of one God would bring people in flocks in the fold of Islam. Why should Dr. Zwemer have picked out this verse we cannot see, for it does not say anything as to the punishment of a renegade. It is nothing but a comforting and consoling prophecy that should it ever come to pass that a misguided person should be blinded by the dazzling light of the Sun of Islam, then God would amply recompense Islam by sending peoples in place of individuals. In a verse considered to have been revealed earlier, only suffering in the next life is mentioned as the recompense of going back to unbelief: "Whoso after he has believed in God denies Him, if he were forced to it, and if his heart remain steadfast in the faith, shall be guiltless; but whoso opens his heart to infidelity—on them in that case shall be wrath from God, and a severe punishment awaits them. This because they have loved this present life beyond the next and because God guides not the unbelievers . . . In the next world shall they be losers beyond a doubt." (xvi. 106-109.) Now this verse was revealed when the Holy Prophet was still at Mecca, and the Muslims were being persecuted severely. The fact that the Holy Quran speaks of apostates in earlier as well as later verses in the same terms, shows clearly that this law was never changed.

The third passage being taken in conjunction with the second, we are thankful to Dr. Zwemer for admitting that the Arabic text of the fourth does not lend itself to the rendering which another stalwart of the Nile Mission—Dr. Tisdall—has essayed to give. Of course, it is difficult to get an unqualified admission, for Dr. Zwemer still maintains that the Muslim Commentaries and doctors support the view of Dr. Tisdall, though he himself is compelled to admit that Tabari in his commentary does not seem to favour this view. We merely quote the verse here in almost Dr. Zwemer's own rendering and leave it at that: "But they (i.e., the unbelievers) will not cease to war against you until they turn you from your religion, if they be able; but whoever of you shall turn from his religion and die an infidel, their works shall be fruitless in this world and in the next; and they shall be consigned to the fire; therein to abide for aye. (II. : 214; Rodwell's rendering.) A punishment is no doubt pronounced here in these words. But what sort of punishment? Simply their works shall be of no avail to them in this life and in the next they shall suffer the torments of hell. Here natural death is clearly stated and there is not the slightest mention of any criminal procedure or capital punishment against them.

There are two more verses of the Holy Quran dealing with the question of apostacy and their import being too plain for the purport of Dr. Zwemer he has adroitly skipped them over by the shrewd remark, " that we are not dependent on one Koran text." We give here the two other passages which mention apostacy with a woe in the hereafter, but left absolutely unmolested here in this life. In III.: 80, 84, we read: " How shall God guide a people who, after they had believed and borne witness that the Apostle was true, and after that clear proofs of his mission had reached them, disbelieved? For God guides not the people who transgress. These, their recompense is that the curse of God and of angels and of men one and all is on them! Save those who after this repent and amend; for verily God is Gracious and Merciful! As for those who deny after having believed, and then their denial becomes greater and greater—their repentance shall by no means be accepted by God. And these, they are the erring ones." And in IV.: 136: " Verily, they who believed, then became unbelievers, then believed, and again became unbelievers, and then increased their unbelief—God will not forgive them or guide them in the right way." In III. : 65, the tactics of the Jews by which they tried to turn back the Muslims from the faith of Islam are mentioned in the following words: " And a party of the people of the Book say: ' Believe in what has been sent down to the believers at daybreak, and deny it at its close that they (the Muslims) may perchance go back (to unbelief).' " It is plain from the verses given above that the only punishment of apostacy is that the apostate becomes reprobate in the sight of God. After all, the Holy Quran prescribes punishment, including the capital one, for certain other crimes, how is it then that it does not say a single word so far as physical punishment for apostacy is concerned in this life. It simply leaves the question with mere admonition and direful consequences in the hereafter.



Mr. W. LOFTUS HARE,
Secretary of the Conference on some Living Religions within the Empire.

The Review of Religions.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

> "*A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*"

NOTES.

STONED TO DEATH.

We give below some notices which have appeared in the leading papers of London about the stoning to death of two Ahmadis at Kabul, simply for the sake of religious differences. We refrain from making any comment on the telegrams because they speak for themselves, except that there seems to have occured some mistake in the words of Reuter. The Superintendent of police, under the circumstances, could not possibly be an Ahmady.—Ed., R.R.

Afghan Unrest.

Two Men Stoned to Death.

(From Our Own Correspondent.)

DELHI, Feb. 12.

It is reported from Kabul that two Afghan shopkeepers who were members of the Qadiani sect have been tried for apostasy and sentenced to death by stoning. The sentences were carried out in circumstances of the utmost barbarity in the presence of an Afghan superintendent of police and 15 constables.

It is impossible to associate the victims of this further manifestation of brutal fanaticism with political activities, such as were alleged against the Qadian Mullah, who was recently stoned. It shows that the fanatical elements are gaining the upper hand as a result of the Khost rebellion, a recrudescence of which is clearly feared by the Afghan Government in the spring when the Powindahs (nomad merchants) return from their winter migration, despite the triumphant parades which have been held at Kabul. The position of the Lame Mullah, the Khost rebel leader, now imprisoned at Kabul as a hostage, is likely to be unpleasant. This second barbarous execution of Qadianis will undoubtedly arouse great indignation among the members of that community in India and elsewhere.

[The Qadian Mullah, a leading member of the Ahmadia community of Moslems, was executed at the time of the unsuccessful Khost rebellion in Afghanistan last summer.]

(" Times," 13/2/'25.)

Afghan Fanaticism.

Reforming Moslems Stoned to Death.

PESHAWAR, Feb. 12.

According to news received here from Kabul a wave of fanaticism, which appears to have some official support, resulted on February 10 in two Moslems belonging to the reformed community being stoned to death in the presence of a superintendent of police, himself connected with the same sect, and fifteen constables.

This, following the execution on August 31 last, of Maulvi Niamtullah Khan, a Qadian missionary, who was stoned to death by order of the Amir, has caused considerable unrest on the North-West Frontier among Indian Moslems.—Reuter.

(" Morning Post," 13/2/'25.)

Stoned to Death.

An Afghan Police Chief as Onlooker.

(From Our Own Correspondent.)

ALLAHABAD, Friday.

A gruesome sequel to the recent stoning of a leader of the Ahamadiya sect comes from Kabul, Afghanistan.

Two Afghan shopkeepers belonging to the same sect were condemned for apostasy and were stoned to death in circumstances of the utmost barbarity in the presence of an Afghan police superintendent and a force of constables.

This act of brutal fanaticism is not connected with any political movement. (" Daily Mail," 14/2/25.)

Stoned to Death.

ALLAHABAD, Friday.

The " Allahabad Pioneer " says that two Afghan shopkeepers, belonging to the Qadian community, were condemned to death for apostasy, and the sentence was carried out by stoning in circumstances of the utmost barbarity in the presence of an Afghan superintendent of police and a force of constables. —Central News. (" Evening Standard," 14/2/'25.)

Copy of cable (dated 16/2/25) from Hazrat Khalifatul Masih, Qadian, India, to A. R. Dard, Imam Ahmadiyya Mosque, London.

" Latest news from Kabul show that two more Ahmadies shopkeepers have been stoned to death at Kabul merely for holding Ahmadiyya views, under the supervision of the Afghan Superintendent of Police. These fresh outrages following so soon after the martyrdom of Nimatulla Khan show that Kabul Government, having discarded all principles of humanity and morality, is bent on the extirpation of Ahmadiyyat from Afghanistan. Though this action of its cannot intimidate us and the result will prove to be the opposite of what the Afghan Government means to achieve, yet such results cannot justify the action of Kabul Government; hence it is our duty as well as that of every lover of freedom of conscience to protest against these outrages. . . One month before these cruel executions, on 10th January, I received information that Kabul Mullas had given decision for stoning an Ahmady, but although papers had been sent three times to the Amir for confirmation of the sentence yet the Amir had refused to sign them. It, however, appears that the Amir has once more yielded to the tyrannical Mullas and has through the fear of the Mullas confirmed the death sentence of an innocent subject. I had received no information concerning the second Ahmady, it appears that the second man was afterwards added.—Khalifatul Masih."

Afghan Troubles.

Fanatical Outbreaks—Amir's Difficulties.

(From Our Own Correspondent.)

CALCUTTA, Saturday.

Disturbing reports are reaching India in regard to the extent of the recent outbursts of fanaticism in Afghanistan. Confirmation has been received of the stoning to death at Kabul of two shopkeepers who had embraced the Qudiani creed. Although it is declared that the executions were "unofficial," the authorities apparently did not attempt to interfere. It is also rumoured that several Mullahs, alleged leaders of the Khost rebellion, who are captives at Kabul, are likely to meet with a similar fate. I understand that several ministers at Kabul are recording a protest against these tragic occurrences on the ground that the growing license to fanaticism endangers the lives of foreigners and the following of other religions.

According to the most reliable information from the frontier from correspondents in touch with Kabul, the real reason for recent events is the Amir's belief that sedulously spread rumours of his conversion to Qudiani were mainly responsible for the persistence of the Khost rebellion and the defections in his own army, which delayed the suppression of a dangerous revolutionary movement. Undoubtedly the difficulties facing the young and progressive ruler, who probably holds the most difficult charge in the world, are tremendous, but there is both regret and disappointment in official circles in India that one who began with the highest ideals and spirit of reforms has succumbed to fanatical influences. The latest unofficial message on the situation from Delhi probably sums up the actual position in the most accurate manner possible: "Maybe by the sacrifice of these few lives the Amir is trying to pacify elements likely to be disturbed by the Khost rebels who carried tales to the ignorant masses about the Amir's conversion to the new creed. This may be considered by Kabul as a small sacrifice if it prevents the bigger toll of life which a rebellion must involve in a semi-civilised State, but the deaths of these innocent people prove that religious tolerance is absent from Kabul, and that the pendulum seems to be swinging back in Afghanistan."

("Daily Telegraph," 16/2/'25.)

Copy of Cable (dated 19/2/25) from Hazrat Khalifatul Masih, Qadian, India.

" To A. R. Dard, Imam Ahmadiyya Mosque, London.

" Kabul martyrs were Maulvi Abdul Halim and Mir Ali, the former aged learned man, the latter youth, both leaving wives and children. Thirty more Ahmadies in lock-up awaiting ruthless sentence.—Khalifatul Masih."

Peace Martyrs' Fate.

Thirty Men Awaiting Execution.

Death by Stoning.

" Daily Express " Correspondent.

ALLAHABAD, Friday, Feb. 20.

Grave anxiety has been caused in India by the latest reports from Kabul concerning the fate of a number of Ahmadis of the Indian Moslem peace sect.

It is stated that thirty Ahmadis are interned at Kabul awaiting execution. It is confirmed that the persecution of these peace-loving Ahmadis is due to the Amir's desire to placate the recalcitrant orthodox Moslem priests.

The Indian Almadis who are making a world-wide appeal to save the lives of their co-religionists, suggest the repatriation of the whole Ahmadi community now in Afghanistan.

The persecution of the Ahmadis sect in Afghanistan has been increasing. Recently an Ahmadi who refused to recant was buried up to his neck and stoned to death. The head of the sect in India has sent an appeal for intervention to the League of Nations. ("Daily Express," 21/2/25.)

IN MEMORIAM.

" Time does not heal so great a sorrow."

We are grieved to record the untimely death of Hazrat Amatul Hayy Sahiba (God be pleased with her), the wife of His Holiness the Khalifatul Masih II., the daughter of the first successor of the Promised Messiah (peace and the blessings of God be upon them), and the first and the worthiest Secretary of the Central Women Association of the Ahmadiyya Community. She was a very highly educated and intelligent lady, and her death, in the prime of youth, is an irreparable loss to the Community in more than one respect. We have really lost a mother in her. Apart from making an excellent and a loving companion of the Head of the Ahmadiyya Community she was so zealously devoted to the cause of female education, the advancement of which was her heart's greatest desire and pleasure, that her indefatigable efforts in this direction gave her a position unique and unparalled in the history of the Ahmadiyya Movememnt. Her noble spirit of self-sacrifice was enviable indeed. She has left two daughters and one little son behind her. May Allah grant them a long, long and happy life and shower His blessings upon each one of them. May her soul rest in perfect peace and may her work prosper to the end of days. Amen.

ISLAM IN EUROPE.

Some one wrote in a paper that the British Empire is a Muhammadan Empire. Most of the Muhammadans of the world are under the British Flag, and most of the subjects of His Majesty the King George are Muhammadans. This fact has aroused curiosity about Islam in the minds of the British people. A paper of London says: " People are beginning to realise that they ought to know something about Islam—politics demand it. When the recurring appeal to the ballot-box makes the man in the street proudly conscious of his importance, he finds that among the numerous appeals for his vote foreign politics are prominent. Foreign politics touch upon Islam in Turkey, India, Egypt, Palestine, Mesopotamia, and now, last of all, in North-West Africa." A man from Baghdad advises the Liberal Party at Home to look more sympathetically upon Islam.

Let us Muslims take timely advantage of the curiosity which has awakened in the minds of the British people on political grounds and put before them all information concerning Islam in a manner that they may ultimately be won over to its sweet teachings so as to literally prove that the British Empire is a Muslim Empire.

A QUESTION FOR THE ARCHBISHOP OF CANTERBURY.

The New Testament tells us that Jesus cleansed the lepers (Math. 8, 3), made the sick of the palsy walk (Math. 9, 7), gave sight to the blind (Math. 9, 30), and made the dumb speak (Math. 9, 33); and the Christians believe that he did all this because he was the Son of God. Sir Robert Armstrong Jones, who was a member of the special committee on spiritual healing appointed by the Archbishop of Canterbury in 1920, lecturing on Spiritual Healing at the Congregational Church, Twickenham, remarks as follows:—" I was called to a general hospital to see a man who had been blind for some months. I said to him, 'Open your eyes,' and after a struggle he did so and said, 'I can see.' The man was perfectly well, and they congratulated me on having performed a miracle. . . . One had given sight to the blind, hearing to the deaf, and made the paralytic walk. It was no credit to him; they just had faith in him, and that carried them through." Again, we read in the "Times" that by using special ear-pieces connected with microphones on the stage 100 partially deaf persons enjoyed a performance at the National Theatre, New York, and that a device enabling dumb persons to speak has also been demonstrated there.

Now the question is that Jesus worked such miracles and he was believed to be the Son of God; why should the same position be not given to the spiritual healers and scientific inventors of to-day?

MODERNISING ISLAM.

We understand that a section of Muhammadans in England are thinking of modernising Islam with regard to its teachings on the eating of pork in cold countries, indulgence in intoxicants by way of innocent pleasure, and harmonising Muslim worship with the worship of the West with a view to devising some means of allowing a certain amount of latitude to Europeans who find great difficulty in following all the motions. There are some, it is published, who wish to remove the prophet's usury ban because they insist that unless it is now agreed to take interest on money Muslims will be wiped out.

We do not know how far all this is true, but we should like to take advantage of this opportunity for pointing out that Islam is a perfect religion for all ages, all climates, and all sorts of people, and that, as such, it cannot allow any compromise with the kind of ideas indicated above on the grounds of facility, expediency, or progress. It is a question of principle, and principles cannot be sacrificed for the sake of any particular class of people. We should not seek to legalise our shortcomings; we should, on the other hand, always try to live up to our ideals, because it does not become a courageous person to lose heart at occasional failures.

SOME APPRECIATIONS.

Mr. Mohan Lal, M.A., B.T., India, writes, referring to the "Review of Religions":—

"I highly appreciate the noble spirit of liberal-mindedness which is the characteristic feature of your movement. I heartily wish great success to the undertaking and mission you are pursuing."

Mr. Arthur writes from Manchester:—

"I read the "Review of Religions" and was struck with the beauty and truthfulness of the articles contained in it. As I do not go to any place of religion, and knowing the vast amount of humbug that hangs around the present-day churches in general, I (after reading the "Review") came to the conclusion that here at last was a solid and firm way of getting to know God in all His beauty. I would be greatly obliged for any further information. . . . I am not seeking after information for the joke of the thing, but for knowledge and personal well-being."

ANNUAL GATHERING OF THE AHMADIYYA COMMUNITY.

The annual gathering of the Ahmadiyya Community took place on the 26th, 27th and 28th of December, 1924, at Quadian, India, the Headquarters of the Movement. The chief and the most important feature of this gathering are the two highly learned and illuminating lectures given by the Head of the Community on this occasion. Though His Holiness the Khalifatul

Masih was not keeping good health and doctors had advised him not to speak, yet, by the grace of God, he addressed the Community for 4 hours on the 27th and for 6 hours consecutively on the 28th of Dec. The subject of the first lecture was the Bahai Movement, which was described historically and examined critically as regards its doctrines and beliefs, with special stress on the point that Mirza Husain Ali did lay claim to Divinity. The subject of the second day was the martyrdom of the late Maulvi Nimatulla Khan of Kabul, in which His Holiness also explained the teachings of Islam as regards apostates, and proved that the action of the Afghan Government was absolutely opposed to the Holy Quran and the Traditions of the Holy Prophet. He said that the real murderer of the late Maulvi is not the Amir of Afghanistan, it is the false and mischievous beliefs and doctrines of the people, the removing of which is the only true vengeance upon the perpetrators of this barbarous act. He also spoke about his recent visit to Europe and the various advantages that have accrued from it, throwing some light on the real missionary situation of the West at the present time with a view to bringing home to his followers their duty towards the same.

Other lecturers were the following :—

Mir Qasim Ali, Dr. Sadiq, Mr. Nayyar, Sh. A. R. Misri, Maulvi Sayyad Mohammad Sarwar Shah, Ch Zafarulla Khan, Mr. Sayal, Maulvi Rajeki, and Sufi Hafiz Raushan Ali.

Lectures are delivered in a sort of an amphitheatre prepared temporarily with wooden beams. Efforts are made every year to provide sufficient room for accommodating the growing number of the people, but in spite of all necessary preparations the extended amphitheatre always proves insufficient at the last moment. And so it did this year, in spite of the fact that it was built in the open grounds of the High School instead of the Noor mosques, where similar gatherings have taken place for the last ten or twelve years. The audience is reported to have been between 15,000 and 16,000—as compared with 12,000 of the previous year. Six hundred persons joined the Ahmadiyya Movement at the hands of the Head of the Community on this occasion.

Ahmady ladies also held, as usual, their separate gatherings during these days under the auspices of the Central Women Association, which is called " Lajnatu Ama'illah."

REMINISCENCES AND REFLECTIONS OF THE CONFERENCE OF RELIGIONS WITHIN THE EMPIRE.

(By William Loftus Hare.)

Immediately after the conclusion of Conference in the early days of October, 1924, I became absorbed in the business of winding-up our affairs. Following upon that came the more arduous task of collecting and editing the material for the Report which the Committee desired to issue. Happily, an English house of high repute (Messrs. Duckworth) has undertaken the publication which may expect to see the light, in one fine volume, before long. It is due to this pre-occupation that my reminiscences and reflections have been somewhat delayed. How shall I approach the subject? Standing behind the scenes as one of the Honorary Secretaries shall I tell it how the Conference appeared as month by month it came nearer and nearer. Or shall I divest myself of my official knowledge and, entering the door of the Imperial Institute for the first time on September 22nd, describe my impressions? Neither method is, perhaps, appropriate here and now. I will, therefore, make it my aim to describe to readers who were not there some few impressions left of the memorable event. To those who took part in the Conference these reflections will perhaps seem inadequate.

ORGANIZATION OF THE CONFERENCE.

I think my readers will probably wish to know something of the process by which the Conference was brought to so great a success.

But here I may interject a remark on a subject which interested many of us deeply, as it turned out. We did not plan for "great success." We were unambitious, almost modest in our aims, and careful to attempt nothing which would disgrace us if it should fail. We merely took the means to see that our function should be creditably performed in the hope that some general good—though undefined—of an intellectual, moral, and political character might be reached. Our duty was to be informative to the British people, who are mostly professing Christians, as to the nature and influence of the living sister religions of the Empire. It was not in our stars to command success nor to claim that we deserved it. We did not lay plans for anything sensational or emotional. Yet great success was showered upon us from that inexhaustible source of good—human personality. The assembled Conference from first to last, from platform to tea room, took the plans from our Committee's hands and lifted them up to the level of an event of historic importance. I say this as a preliminary to a brief account of the organisation of the Conference which, as a topic, possesses considerable interest. Sir E. Denison Ross, Director of the School of Oriental Studies, a branch of the University of London, was good enough to secure from his governing body the permission to work under its auspices and soon afterwards members of our small Committee drew the Sociological Society into partnership. Thus four members on the staff of the School, three from the Society and four additional experts in Comparative Religion, together with the two Hon. Secretaries and the Hon. Treasurer, formed the Committee. Under the general and wise guidance of Sir Denison Ross in whose room we met, our Committee commenced its labours on October 12th, 1923. Twelve meetings in all, with Sub-committee and innumerable consultations saw our program prepared and the public duly invited.

THE PROGRAMME.

Obviously, the programme was not difficult to write out on paper. We had but to make a conspectus of the chief non-Christian religions of the Empire. But to obtain native expositors was no easy task, and for various reasons. Curiously, a prophecy had been circulated in the early days of our work that the political unrest of India would render it impossible for us to obtain Indian speakers or writers of papers. We had been promised a non-co-operating boycott on account of Kenya Colony or some other obscure political grievance. But the fact is we did not meet these as actual difficulties. On the contrary the Head of the Ahmadiyya Movement was the first to respond to the invitation, which added substantially to the success of our arrangements.

The following paragraphs, taken from our programme, indicate in broad outline the powerful religions which we intended to expound:—

Hinduism.—The ancient religion of the Hindus, loosely called Brahmanism (because the Brahmans became its guardians and expositors), has in the course of time separated into many branches, which are not in opposition to one another, but are special and local cults appropriate to different sections of the Hindu population. The adherents of Hinduism—which is a social system as well as a highly developed philosophy—number more than 217 millions.

Islam, in point of adherents, is second only to Hinduism of the Oriental religions within the Empire, numbering 67 millions in India alone. It owes its origin to Muhammad, the Arabian Prophet of the sixth century A.D., whose successors have extended the faith from Morocco to China. Divisions have arisen in the course of time, some from political and others from doctrinal reasons. The chief branches are known as Sunni and Shi'i, whose separation belongs to remote history. The Ahmadiyya movement stands for certain reforms which are to be explained by its leader.

Buddhism dated from the sixth century B.C., and comes from Northern India, where the great teacher Gotama received an illumination which led to his being called "The Buddha," i.e., the Enlightened One. Historical divisions and special schools arose with the extension of the faith. The Hinayana branch is located chiefly in Ceylon, Burmah and Siam, while the Mahayana branch originally sprung from Northern India about the beginning of the Christian era, and spread to Tibet, China, Japan and many of the great islands. It is found within certain portions of the Empire contiguous to India and in the Malay Peninsula. The Japanese are so well versed in the history and doctrines of Mahayana as to enable it to be expounded by a member of that nation.

Jainism is the most ancient of the other lesser religions of India. Jina means "Conqueror," and was applied to Mahavira, the founder of an order of ascetics contemporary with the Buddha. It has many adherents in Western India and is characterised by a very strict ethical system and social organisation.

The Parsis are immigrants to India from Persia, where their ancestors followed the religion of Zoroaster. They found their way there at the time of the Muhammadan invasion and have preserved their scriptures with care. The Parsis reside mostly in the Bombay Presidency.

The Sikhs are not a nation but a religious community, founded in the Punjab by Nanak about 1500 A.D. for the purpose of uniting the Hindus and Muhammadans. Their chief shrine is the Golden Temple at Amritsar and they have scriptures and an organisation of their own.

The Sufis are found almost everywhere in the world of Islam. They are an order of religious mystics famous for their simplicity of life, their profound philosophical doctrines and their beautiful poetry. In India they perform the function of unifying or attempting to unify the various faiths of the world on a synthetic basis of mysticism.

Brahmo Somaj and Arya Somaj are two movements initiated in India during the last century. The first aimed at Catholicity and attempted to blend Hinduism, Islam and Christianity, and has certain affinities with liberal Christianity as professed in England. The second aimed at reviving the more ancient aspects of the ancient Hindu faith.

Baha'ism is another recent attempt at unification originated by Baha'u'llah in Persia during last century. Its peculiarity lies, perhaps, in the fact that it has made some headway in Western countries.

Chinese Religions.—In the British Empire there are many members of the Chinese race who have cherished the ancient teachings of Lao-tze and Confucius. They are to be found in Hong King, the Malay Peninsula and in some of the Colonies. Naturally, they will be best expounded by Chinese scholars.

Primitive Religions.—Of these there are many in various parts of the Empire. As types, the faiths of the Maoris, the Bantus, and the East and West Africans will be presented.

PERSONALIA.

I may here interrupt my recital by a change of theme which will be as welcome to the reader as it is to the writer.

The value of personality, both in its popular and its more subtle aspects began to appear from the moment the Delegation of the Ahmadyya Movement arrived Victoria Station a few weeks before the Conference opened. The green turbans of a dozen fine looking Indians immediately attracted attention and the pressmen flocked to learn the meaning of the phenomenon. The central figure, in a white turban, was His Holiness, The Khalifa-tul-Masih, Alhajj Mirza Bashir-ud-Din Mahmud Ahmad, whom we very soon learned to love. The press and public soon learned the object and our conference found in him " an advanced agent " of great value. It was pleasant to observe the daily entry of this distinguished group of our Oriental brothers, to see them seated quietly listening to the lectures, and fraternising with the cosmopolitan public. Each of the green turbaned visitors found a special knot of friends, from the venerable and stately giant Mr. Zulfiqar Ali Khan to "little Mr. Nayyar," the late Imam of the London Mosque, we all received and endeavoured to return the utmost courtesy. His Holiness has not a great command of English speech though his conversation is adequate and charming, but when on the last day he had liberty, at the invitation of our Chairman, to speak in his own language, we had a demonstration of an electric and spiritual personality. His sparkling eye, his manly voice, his rythmic torrent of words, his beautiful gestures and scintillating humour captivated the audience which accorded him with a great ovation as a symbol of friendship to himself, his religion and his race. In such way, unplanned by dislomacy, men are drawn together by bonds not easily broken.

Sir Theodore Morison, of Durham University, taking the chair for the paper on the Ahmadiyya Movement in Islam, said:—

" The world of Islam has been divided from the very beginning into a great number of sects, and as a tide of new ideas and new knowledge has been poured into Islam countries, it is not surprising to know that it has been accompanied by a development of a great many new sects. In the presence of this new knowledge and new sects, thoughtful men have felt the necessity of reconciling their faiths with this new knowledge, and this has led them to thoroughly re-read their scriptures, and they have found a wish to lay new emphasis on certain parts of the scriptures, and to assign a somewhat diminished importance to texts to which were formerly given great prominence. Sometimes this change of opinion takes place silently; in this case it has taken the form of re-establishment of distinct new statements of Islam.

One of the most important in my own lifetime is that which has issued from Qadian, Punjab. We are fortunate enough to have before us the head of this Movement, His Holiness the Khalifat al Masih, who is here to-day to explain to you the Movement of which he is the head, and I will ask him to say a few words to the audience, after which the paper which he has written will be read by Mr. Zafar Ullah Khan, B.A., LL.B., Barrister-at-Law.

The Khalifat al Masih then spoke a few words:—

" Sisters and Brethren,—First of all I intend to put a few ideas before the minds of the members of the Conference, that people may think over serious questions, and decide for themselves what religion they should accept. After that I should like to apologise to you for asking my friend and follower to read my paper to you, for I am not accustomed to read papers. In my own language I have spoken sometimes six hours before an audience of 10,000 people, but I think it will be more difficult to read in a language that I do not know."

The paper dealt with the history of the movement and its rapid spread within the last 30 years, amidst great opposition and cruel persecution of its members (of which the stoning to death of Manlvi Niamat Ullah Khan is an illustration), to the different parts of the world, viz: India, England, America, Nigeria, Gold

Coast, Egypt, Mauritus, Ceylon, Hong Kong, Australia, Trinidad, Philipines, and Mesopotamia. Besides this it removed the various misconceptions about Islam and laid special stress upon the point that a living religion must present a living God and that the followers of Islam claim to demonstrate practically in their lives that they are the recipients of the Word of God. God spoke to the founder of the Movement as He did with Prophets of yore. The paper ended with an appeal to the hearers to consider reverently the claims of one who came with the spirit and power of all the great Teachers and heavenly Reformers.

The hall was packed up to its last seat and the paper was listened to with rapt attention. The President, Sir Theodore Morison, congratulated His Holiness on the success of the paper amid loud applause and a roar of cheers.

In another way our Conference was helped by the power of the voice of Islam. Twice the Arab Mufti of the Woking Mosque recited with great power suras from the Quran, and twice the Sufi Raushan Ali in lighter tones chanted from the Scripture and poetry of his faith. The majority, perhaps, did not understand the words, but everyone was affected in a strange way by this music of the soul.

Other Moslems who graced our assembly were Mr. Yusuf Ali, once of the Indian Civil Service, Lord Headley, who has made the pilgrimage to Mecca, Mr. Nazir Ahmad the Imam of the Woking Mosque, Dr. Muhammad Din, Editor of the Moslem Sunrise, Chicago, Mr. Mubarakali, from Berlin, and Maulvi F. R. Hakeem, from Saltpond.

The fez, the turban, and the kaftan, the golden coat from India, and the quiet robe from Arabia, were symbols of variety in unity.

A second group of quiet personalities was provided by the Bahai Assembly. Mr. Ruhi Afnan, the bright-eyed living link with the founder of the movement, was there, a friend to all comers. Dr. Mountford Wills, from Canada, Lady Blomfield, and Mr. Simpson, from London, circulated freely and brought to our Conference a quality no plan could command.

Another splendid group of Indians headed by the keen-eyed Pandit Shyam Shankar, Dr. De Silva, Mr. Malalasekera and Mr. Sen may be mentioned, while the ladies of their company added an unexpected charm by their smiling faces and feautiful costumes. We had also the retiring presence of Mr. Hsii ti Shan and Mr. Shosan Mayamoto, from China and Japan respectively. Several dusky Africans flitted in and out, including Mr. Albert

Thaka, while Mr. G. Barbe Baker and Mr. Malcolm were often in attendance.

As we had not boycotted Christianity, we were not in our turn deprived of its representatives. The clerical collar was seen most days, worn by enthusiastic friends of the Conference. Archdeacon Williams and Bishop James both read papers and gave at least an unofficial benediction.

VALUE OF CONFERENCE.

I must turn now to the general question of the value of our Conference considered both from the point of view of Religion and Sociology. It is so easy to remember the long history of religious controversy, and so easy to exaggerate its importance. It may be admitted that from an absolute point of view many of the religious doctrines which have held mankind are no longer tenable in the light of modern kowledge. But this does not mean that they have been of no service to men. Who, after all, is able to stand on the same platform with the Absolute and judge human imperfection, both moral and intellectual? If any of us were able to take our place there we should probably find that all religions, even the most primitive, represent different races and groups of men undergoing a process of assimilation of the soul with God. The question of the pace, more or less slow, is of little importance; the question of direction is of all importance.

The other aspect of our Conference is one which it is possible to feel an element of encouragement. After all, religious men are primarily members of the human family and their relations as such may be influenced for good by the very fact that they are on the pathway of religion. The reflex action of religion on Sociology, Economy and Politics was well exposed in the second series of Lectures arranged by Mr. Branford, one of our Vice-Presidents, and Sir Francis Younghusband, an Englishman known and beloved in the East and the West, gave us most stimulating messages during the Conference. I may take the liberty of recording here a few of his words which should go to the heart of all members of the British Empire. He said:—

"The material development of the British Empire is evident enough, and we are justly proud of the way in which we have opened up the Empire. But while visitors are drawn from all over the Empire to London we who live here wish them to know that we are interested in its spiritual as well as its material development. Included in the Empire are adherents of all the great religions, and though the Government has to shew strict impartiality between them, their impartiality should not be taken to mean indifference to religion on the part of the British people.

" The ultimate basis upon which the British Empire should stand must be religion. Political constitution and trade agreements are merely the bones. The motive power must be the spirit—and the most exalted spirit. Even patriotism is not enough. Above and at the base of patriotism and suffusing it through and through must be religion—love of the whole great world in which every nation and all creation are included. And that religion is alive in the world, the papers to be read before the Conference will show. In all the great religions movements are in progress, and men with fiery zeal are reaching after purer religion."

On the subject of this type of Conference I may here print the words of one of our Chairmen, Mr. D. N. Dunlop, who has had considerable experience of Conferences generally, and who sees in them great significance for the welfare of mankind. Mr. Dunlop's remarks have not been elsewhere printed, and may well form a concluding paragraph to these Reflections.

After Mr. Baker's Paper on the Religion of the Kenya tribes, Mr. Dunlop said :—

I have not had the pleasure of attending any of the sessions of this Conference before, owing to the duties in which I am engaged, but here, on the platform, whence I have the opportunity of seeing so many representatives of other nations and countries, I must confess that I am very much impressed. I think that there is nothing so inspiring to a man of vision, as I hope, to some extent, I am, than to see representatives from various parts of the world gathered together, without any economic gain, to study these things, which are of deep interest to all humanity in whatever race you find them—to study them here, quietly together, without discussion or debate, and to learn what each of the representatives of Living Religions has to say in regard to his own faith. I feel that in the future there must be other similar Conferences, for everyone must realise that the study of literature and of books about nations and their Religions does not impart all that is necessary in a man's education.

REV. W. WILSON CASH, M.A.
or
CHRISTIANITY AND ISLAM.

During the course of a sermon in the Westminster Abbey, London, Rev. W. W. Cash remarked as follows:—

"I stood on the Railway Station at Damascus some years prior to the war and watched the pilgrims assembling for their long journey to Medina. . . . As I mingled with the pilgrims I asked them who they were, and invariably received the answer, 'Moslems.' . . . Islam seemed to transcend all thoughts of nationality, and their faith united men of widely differing races in one common bond. . . . After the war I was again in Damascus, and the whole atmosphere seemed changed. A new flag was flying, the flag of Arab nationality. The people moved about with an air of freedom and independence; new words—such as democracy, national aspirations, and self-determination—were on everybody's lips. . . . In 1919 a Muslim writer in a Cairo newspaper said: 'Moslems have lost the whole heritage of the first century of Islam,' and this seemed to be true, for Damascus, Baghdad, Jerusalem, and Mecca had all passed out of the control of Turkey. The war had done more than simply strip off territories from the Ottoman empire; it had brought to the surface forces that hitherto had been latent in Moslem lands, and it had created new demands, given the followers of the prophet both a new outlook upon life and a new attitude to Western thought and civilisation. Turkey soon showed signs of a changed mentality, and the solidarity of Islam was broken up by an insistent cry of national claims. Things came to a head when the Angora Government abolished the Caliphate, robbed the Caliph and his family of all their possessions, and drove them out of Turkey. The Moslem world staggered under the blow; India protested, and the shaikhs of the Azhar University in Cairo denounced Mustapha Kemal Pasha as a heretic; but one Turk in summing up the situation said: 'This is the best thing Turkey ever did; we are becoming modern and cutting loose from religion.' The editor of one daily paper said: 'No thinking Turk can be a Muhammadan to-day.' This changed attitude was but symptomatic of a deeper movement that has made its influence felt in increasing force in the past five years. All over the Moslem world there has arisen a new demand for education, and schools have been crowded with pupils. Hundreds of students have entered the colleges of Europe, and year by year more Moslems have visited Paris and London than went to Mecca on pilgrimage. . . . Perhaps the most remarkable change is the new attitude of Moslems to women. Both Turkey and Egypt have sought to emancipate women. Legislation has been brought before the assemblies of Angora and Cairo for the reform of the divorce laws, the regulation of the marriage age and greater freedom has been given to girls in the choice of their husbands. In some cases the veil has been discarded, and the educated ladies of Constantinople have formed clubs and sought to relieve the hard lot of their poorer sisters. Moslem girls have demanded the right to lead their own lives, and taken employment in banks, offices, and shops. In political agitations women have come out of their harems and taken their stand by the side of the men and contributed in no small measure to the success of the national claims and aspirations..''

As regards activities of the Christian Church, the same reverend further on said: ''In Abyssinia 30 years ago not a Moslem child was allowed to enter a mission school; opposition was intense, and the task seemed hopeless; yet to-day parents are sending their children to Christian schools and are not preventing the baptism of those who wish to become Christians. A Muhammadan shaikh some years ago was converted through the reading of the Bible, and gathered around him a band of Moslems to read and study together. They all became Christians and the movement spread. As a result there are to-day over 7,000 converts to Christianity in Abyssinia. North Africa 30 years ago was a wild, arid, inaccessible land, without roads and with few means of transport. Missionary work was almost impossible, and anything non-Moslem was scarcely tolerated. Yet to-day there are roads and railways everywhere. The country has been developed and opened up, and the attitude of the people to Christianity has very much changed. In Persia before the war, when an article appeared in a newspaper on the emancipation of women, a furious mob assembled outside the writer's house, shouting for his death. To-day more than one paper edited by women is published for women with the approval of the people. The laws of Persia allow of no liberty of conscience, and the people are forbidden to leave the faith of Islam; yet so changed is public opinion that the laws are largely inoperative, and some hundreds of Persians have joined the Christian Church. They have been baptised openly, and they boldly declare their new-found faith. Meetings are held, addressed by a Moslem convert, and over 300

Moslems attend them weekly. In far-off Turkistan Moslems are filling the churches and preaching halls to hear the Christian message explained; and in China the Moslems have no objection to the missionaries entering the mosques and preaching Christianity.

"What do these changes signify? The Moslem crust of fanatical belief in his religious system has been pierced, and there emerges the soul of a people hungry for something that will satisfy. The people are not only geographically accessible, but they are mentally open to the influences of the Gospel. They no longer hate to hear about our Lord, but listen with rapt attention while the missionary preaches. Many influences have been at work. Western civilisation has penetrated everywhere, and to-day the people are breaking away from the traditions of the past; they are literally at the cross roads. They may be captured by the rationalism of Europe, or they may be won for the Christian faith. The desert has been irrigated and the soil tilled, and the church faced with the possibility of a great harvest."

Such are the ideas and hopes held by the enemies of Islam. And these are justified to a very great extent. The Muhammadans of to-day no doubt seem to be an easy prey to the social and religious influences of the West. The political conquest of Muhammadanism has encouraged the followers of every other religion to victimise them. It is not very long ago that Islam used to strike terror in the hearts of every nation of the world. A Muslim was honoured wherever he went. Islam was a tremendous power, and it carried away everything before it. It spread from one corner of the world to another, and none could resist it. But, alas! "to-day the complete disunity of Islam is being startlingly displayed." We take this opportunity of advising our brother Muhammadans to think very seriously of the significant change and answer to themselves the question: Is it not true that we ceased to be Muslims long before we lost our kingdoms?

But let us look at the other side of the picture as well. The Christian evengelist is calling his people to assist him with men and money with a view to extinguish Islam; let us tell him that the task is not so easy as he makes it seem. He is collecting his forces to make a decisive battle; let us rally and turn upon him at once so as to rout him out of the field. He says that the walls of Islam are tottering, but he forgets that Christianity has already given way. It exists no more except in name. People hate it. Does he not know the disastrous consequences of this

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hatred? What is Bolshevism? Is it not a dire reaction to Christianity? Why are they trying to pull down the very God of Christianity from the heavens? Have they not demolished the churches? Do they not break to pieces the Cross a thousand times in each Christmas? Is not Communism at the doors of all Christian countries? Atheism, agnosticism, and pantheism are all the outcome of the Christian doctrines of atonement, resurrection, and Trinity. The reverend gentleman says that no thinking Turk is a Muhammadan. But how does Christianity fare? To be fair let us quote Rev. Talcott Williams, who writes on this point in the anti-Moslem quarterly of America as follows:—

"It is only a very small share of what constitutes the area and the population ordinarily defined as Christian which even approximates to Christian ethics. Even this small share make grievous failures, particularly among those who have ethically acquired or inherited property on a large scale or even on a small scale. Christ's declaration 'it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven,' or his other saying, 'how hardly shall they that have riches enter into the Kingdom of God' is just as true now, of all those who are rich, as when Christ made these pregnant and penetrating sayings. Yet the wealth of the world to-day is, in a great majority, Christian." As to the sex morals of Christians he says: "It is true, both of Paris and Berlin, that illegitimate births constitute nearly half of the whole number of births. This is also nearly true of Stockholm in a rigidly Protestant country. In Protestant Jamaica, illegitimate births are two-thirds and more. These facts are just as well known to educated Moslems as to Christians, and the declaration that Christianity as such is a religion which brings purity has therefore very little weight with Mohammadans who know the night life of our cities."

As to Christian evangelism he very truly remarks: "In vain do we send forth millions of treasure and thousands of missionaries and sow the words of Christ in every tongue unless Christian lives and Christian institutions, in thought, word, and deed are present in all Christian lands. Let us confess our sins before Almighty God and our fellow men, proclaim in Moslem lands the teachings of Christ, but cease to vaunt Christianity until we have made our lives Christian and Christianity itself Christian."

We appreciate and admire the frankness and courage with which he has openly confessed the weakness of Christianity, but, we hope, he will excuse us if we differ from him when he says: "Give the world one hundred per cent. Christianity and the world, Moslems included, will become one hundred per cent. Christian." And to show that we are justified in doing so we quote a similar but nobler confession of one of his eminent co-religionists. Mr. H. W. Garrod, fellow and tutor of Merton College, Oxford, says:—

"And what meekness, mercy, love of peace mean in the system of Christ we may learn, again, from the words of Christ himself: 'But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also: and if any man will sue thee at law and take away thy coat offer him thy cloak also: and whosever shall compel thee to go with him a mile, go with him twain: give to him that asketh thee, and from him that would borrow of thee turn not away.' *There is no one who does not know that these precepts, literally pursued, mean, in any age, the dissolution of what is called society: and so we approve them with our lips but not with our lives.*"

Christian missionaries are always making a din in our ears that Christian ethics are far superior to all others, and they are eager to attribute to it the so-called advancement of present-day civilisation, but they always forget the stern fact so nicely expressed by the same learned professor of Oxford. He says: "Christian ethics are, to borrow an expression of Kant, a kind of misology, a species of paradox whose power of appeal depends upon certain supernatural presuppositions. Without these presuppositions Christian ethics, failing in theory, can only justify themselves by succeeding in practice. Have they succeeded? Do they succeed? It was a bishop of the English Church who told us only the other day that *Christianity so far had been a failure*. And a yet more eminent ecclesiastic less recently affirmed that *this country could not afford for 24 hours to live according to the precepts of the Sermon on the Mount.* Nineteen centuries of failure! Quo usque?

"That men assent to Christianity with their lips is a small thing in comparison with the dissent from it which they express by their lives. If it be said—and it is beginning to be said—

'they live by Christianity, though not by the gospels,' I rejoin, 'that is in a sense true: but why call it Christianity?' "

Is it this Christianity to which the Rev. W. W. Cash wants to invite the people of the world?

To say that such and such a people do not believe in Islam does not do any good to our Christian evangelists. They should, on the other hand, study the sweet teachings of Islam with an unprejudiced mind and then compare it with their own to see which is better. We are sure they can never point to anything in it of which the Muslims can ever be ashamed; it is not like Christianity, the followers of which openly confess that they cannot afford for 24 hours to live according to its precepts. But if a Christian missionary would still insist upon the looseness of some of the Muhammadans we would be forced to say like Jesus Christ: And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own?"

DARD.

The "Christian World" (London), of 15th Jan., 1925, writes as follows:—

A Moslem Reform Movement.

"Moslemism has its evolutions as well as Christianity. The Ahmadiyya Movement, which claims 'to be the only true representative of Islam in these days,' has issued the first number in English of 'The Review of Religions,' edited by Mirza Bashir Ahmad, M.A., of Quadian, India, the headquarters of the movement. The editorial manifesto says the policy will be liberal. It will stand for universal brotherhood. Writers of other religions will be welcomed to its pages provided the object is only exchange of ideas and mutual efforts to understand one another better. Politics, neither of the East nor of the West, will not be touched on. The movement, says the editors, began with Ahmad (1836-1908), 'the Promise of Messiah and the Prophet of the latter days.' There is a long article called 'A Message from Heaven,' by Khalifatul Masih, present head of the movement, who attended the recent London conference on Living Religions. Christian students of Islam will find much to inform and interest them."

REV. H. U. WEITBRECHT STANTON'S ANSWER.

To the Editor, Review of Religions,

Dear Sir,

In response to your invitation to comment on the notes in your February number regarding my article on the Ahmadiyya Movement, I think it will be sufficient to deal with the central point referred to on page 5. The writer quotes my question: "Which are the Scriptures to which the Koran gave testimony as the Word of God entrusted to it for confirmation?" and he again avoids a plain answer. In the previous paragraph he vilifies the New Testament records of the Life of Christ in terms which are best left uncharacterised; but, assuming that he believes what he writes, he ignores the question: How it is that the Koran emphatically confirms the sanctity and truth of these very writings?

That these and no others are the Injil referred to in the Koran is beyond all reasonable doubt. It is open to any one with competent knowledge of Greek to satisfy himself by examination of sundry manuscripts written centuries before the time of Mohammed that the Gospels which we now have are those which were extant at the time when he referred to them as recorded in the Koran. All this is set forth in detail in "The Coran," by Sir William Muir (S.P.C.K.) and in many other books by scholars versed in Greek and Arabic. A writer, therefore, who blasphemes the Gospels of the New Testament blasphemes the Koran, which surely no faithful Moslem could do.

Though engaged in controversy I cannot close this letter without expressing my horror at the cruel execution for apostasy from Islam of two more Qadianis in Kabul, as reported in yesterday's "Times." We here stand on the ground of a common humanity and one can only pray God to change the hearts of those who ignorantly believe that they are doing Him service by such barbarities.—Yours, &c.,

(Signed) H. U. WEITBRECHT STANTON.

(London.)

DR. ZWEMER ON THE FAILURE OF CHRISTIANITY IN MOSLEM LANDS.

The signal failure that has attended the gigantic proselytising efforts of the evangelist has greatly perturbed him. Islam has by its inherent vitality and inborn strength successfully withstood the onslaughts of Christianity. It has proved to be "an insurmountable obstacle in its way and its greatest enemy." There is no denying the fact that if the success of a religion had depended solely on the evangelistic endeavours of its followers, Islam would have long been extinct in the world and Cross would have supplanted Crescent in every land. But the Almighty God who has sent Islam is its protector and guardian. The mendacious propaganda that has callously been carried on against Islam in the past and still continues unabated, the millions of pounds that are spent every year on missions in Moslem countries and the thousands of preachers that are working there and the profuse dissemination of Christian literature and the free distribution and vast diffusion of the Bible in Islamic lands have produced results in no proportion to the labour and money expended. Dr. Zwemer, a tried veteran of the Faith of Christ, has, to his chagrin, admit it. He ruefully remarks:—

" In considering the task of evangelizing the Moslem world we must record at the same time great sacrificial effort and apparently small visible result. Looking back to the early pioneers such as Raymond Lull and Francis of Assisi, or down the past century to Henry Martyn's day, what is there to show for all the tears and blood save the patience of unanswered prayer. Like Simon Peter, the lonely worker at Tangier or Tanta, at Adana or Aden, at Khartoum or Kairwan, might well say, 'Master, we have toiled all night and taken nothing, nevertheless, at Thy word we will let down the net.' A confession of faithfulness—'We have toiled.' A confession of failure—'We have taken nothing.' A confession of dauntless faith—'Nevertheless, we will let down the net.'

" Mr. Findlay Andrew writes from Western China: 'Islam has been referred to as a challenge to Christian Missions; once a Moslem always a Moslem in Western China. During the past years but few Moslems have been reached with the Gospel, and after a profession of faith been accepted as church members or enquirers, the number has been very small, and of those who have got the faith only about one remains in Church fellowship at the time of my writing."

" In Persia there are beginnings of a Movement toward Christ among Mohammedans, and yet, after fifty years and more of missionary effort, there are fewer than 300 converts from Islam."

" In Arabia, where men and women have toiled for thirty-four years, the total number of Mohammedan converts who are professing openly that they believe in the Lord Jesus Christ, and are His followers, is less than the number of years of toil and tears and patience and prayer poured out on those desert acres."

Turn to Turkey, and Dr. McCallum testifies: 'All our work is practically destroyed; not a single church of Moslem converts in existence in all the Turkish area after a hundred years of foreign missions."

" In North Africa, including Egypt, Tripoli, Tunisia, Algeria, and Morocco, the total number of Mohammadans who profess and call themselves Christians must still be put at less than five hundred."

" Although there are 438 Missionaries in Egypt, and although some of the mission bodies are working almost exclusively for the Moslems, and although there are about 19,000 Evangelical Christians in Egypt with good church organisations and a well-educated ministry, and although there are in the various mission schools approximately 2,500 Moslem students continuously receiving instruction in Bible study, the visible result of the Missionary work for Moslems is not very great. At the present time we probably could not point to more than 150 living converts from Islam in Egypt. If the Moslem converts were distributed among the missionary workers there would be about one convert for every three missionaries. If the comparison is made with the Evangelical Church, there would be about one for every congregation in Egypt. Every missionary method known to man has been tried and is being tried, but until the present neither the missions nor the Evangelical Church have whereof to boast in the face of this great and baffling problem"

—"Missionary Survey," 1924.

Many reasons are given for the paucity of converts and various causes suggested for this discouraging failure. Some blame the church for lack of faith; others the missionaries for lack of love. The reason, others say, is that the missionaries have tried to win by controversy rather than by kindness and the difficulty is one of method. Some argue that the time is not yet, the hour has not struck, the harvest is not ripe. One missionary writes: " I venture the opinion that Islam is perhaps *reprobate.* Since the apostasy was subsequent to God's offer of grace in Christ, He has withdrawn them from his sphere of activity. Perhaps *corporately Islam has sinned against the Holy Spirit.* I have toiled here two years, living in this Moslem home, thinking and talking like a Moslem, knowing their inner life as perhaps few do. Why is it, I wonder? To be quite candid, I expected that coming here in absolute simplicity and poverty, living amongst them, as near as possible as I believe Paul did, without committees or funds, I asked and expected God to give the increase, and yet, comparatively speaking, we have caught nothing."

Some of the reasons given above have a measure of truth and the rest are absolutely ridiculous and childish. The real cause of the failure of Christianity in Moslem lands lies somewhere else. It is the irresistible charm and the captivating beauty of the doctrines, dogmas, tenets and teachings of Islam that are the real hindrance in the way of the spread of the faith of Christ in Islamic countries. Islam in its true and original sense is more adaptable to the natural aptitudes and inborn faculties of man. It fits in entirely with human reason and common sense. It offers no abstruse proposition and abstract statement from which the human mind is apt to recoil. It presents no riddling enigma of Christian tritheism and the puzzling dogma of atonement. It is a practical religion, very simple and easy of comprehension. " Believe and you are saved," is not the watch-word of Islam. " Believe and act rightly," is the motto and guiding star of Islam. To quote S. Lane Poole: " It is a form of pure theism, simpler and more austere than the theism of most forms of modern Christianity, lofty in its conception of the relation of man to God, and noble in its doctrine of the duty of man to man, and man to the lower creation. There is little in it of superstition, less of complexity of dogmas; it is an exacting religion without the repulsiveness of asceticism; severe but not merciless."

This is an impartial testimony of a Christian writer to the beautiful character of the teachings and tenets of Islam and to this may be ascribed the rapid spread of Islam in the remotest corners of the globe without men and money and the comparative failure of Christianity in those parts which has bewildered the evangelist and he, shutting his eyes to the actual facts, attributes it to the law of apostacy in Islam according to which (he says) death awaits a man who renounces Islam for any other faith. Dr. Zwemer, among many others, like Dr. Margoliouth, Rev. W. T. Fairman, and Rev. H. U. Weitbrecht, says that "the Moslem law concerning apostates is one of the factors to explain the paucity of converts from Islam to Christianity. Death, forced separation from wife and family, loss of property and legal rights, naturally cause many who are convinced of the truth of Christianity to hesitate to profess faith in Christ."

I do not know to what should I attribute this flagrant misstatement of Dr. Margoliouth and Dr. Zwemer about Islam. Is it due to a deplorable ignorance of the teachings of Islam on their part or the outcome of fanatical bigotry, I cannot make out? Both the gentlemen claim a consummate scholarship of Islamic principles. Hence the natural consequence is this, that they have purposely indulged in studied and deliberate misrepresentation and thus have sought to stigmatise Islam as a wholly intolerant religion, "whose doors swing only inward and not outward." This totally wrong interpretation of the law of apostacy in Islam has been irrefutably repudiated by my friend Professor Muhammad Din, our missionary in America, in the January and February issues of the "Review of Religions" and the charge of intolerance of Islam has been rebutted in the article entitled "Toleration in Islam" in the last number of this Journal. The reading of these two articles by Dr. Zwemer with an unbiassed mind, I hope, will do him substantial good. Islam has not only allowed unrestricted exercise of their religious rites to the followers of other faiths, but has enjoined upon the Moslems in clear and unmistakable terms not to lay down their arms till religious freedom is restored and every one may worship God according to his conscience, "And fight with them until there is no persecution and disturbance, and religion should be only for Allah." (2: 193, Holy Quran.)

It is taking too much liberty with truth to assert that in these days of the supremacy of Christian Powers over Islamic countries converts from Islam to Christianity are everywhere put to death, persecuted, forcibly separated from wife and family and lose their properties and regal rights. Dr. Zwemer has taken great pains to collect a very few scattered cases in which the parents or relatives of those who were converted to Christianity abused them and maltreated them because the methods that were adopted in most cases to win them over to Christianity were too degrading. But the truth is quite the other way about.

About the tactics of the missionaries in Egypt I quote Dr. Zwemer himself:—" Whereas the Christians who belong to the Protestant Church have officially recorded a disgraceful act which cannot be wiped out and never shall be wiped out, by depriving me of the sight of my son, the favourite of my heart, even from a single glance of his portrait, and he being of the age of twenty-two years and seventy days ending on the day of his unhappy marriage, therefore, let any one who has any religion, and everyone, whatever may be his religious persecution, shrink back from assisting these ravening wolves—especially those who share with them in their joys on the coming Sunday (to-morrow) in the Church of Al Miniya (which is called the Evangelical Church) because they are consciously renewing the age of persecution under Nero."

" (Signed) M. Abdullah."

The story speaks for itself.

If it be admitted for the sake of argument that the converts to Christianity in Islamic countries are subjected to persecution and therefore Dr. Zwemer is justified in finding fault with Islam, is it fair, I ask, to judge a religion by the corruptions of its followers. Islam is responsible only for what the Holy Prophet or his immediate successors or companions did and not for what those who call themselves Moslems, do.

But will Dr. Zwemer care to see the beam in his own eyes instead of trying to find out mote in another's eye. What has he to say about the never-dying tale of aggressive bloodshed and most offensive warfare of the Crusaders? Is not the Christian conquest of Spain and the subsequent atrocious and outrageous persecution and expulsion of the Moslem Moors the blackest imaginable page in the history of mankind? Are not the days of Inquisition an ineffaceable stigma on the face of Christendom? Is not the tragedy of St. Bartholomew's Day and many similar others enacted in the hey day of Christianity a sufficient cause for the Christians to hide their faces in shame? Were not these brutal enormities sanctioned and hallowed by those who claimed direct successorship of Jesus Christ and on whose shoulders fell the mantle of St. Peter?

Moreover there is no cause for complaint for Dr. Zwemer if those who are converted to Christianity or who intend to be converted are persecuted. Is it not a fact that in the early days of its inception, Christianity made progress by rapid strides in the teeth of persecution and apposition? Why does not the adage so often reiterated by the evangelists, "the blood of the martyrs is the seed of the Church," hold good now? We see that in early ages before the advent of Islam, when Christian Churches were destroyed and Christian writings publicly burned, when Christians were declared incapable of holding any public office, and Christian slaves were deprived of any hope of freedom, when the law was always put in force against them, but never in their favour, when they were wrapped in the skins of wild beasts and torn to pieces by dogs, when they were nailed to crosses and fastened to the wheels of chariots, and when they were burnt alive, they bore all this with delightful hearts and smiling faces. The continued and protracted persecution of the Christians by the Antonines and other Roman Emperors failed to quail the devout followers of Jesus Christ and arrest the progress of the faith. *How could persecution that was responsible for the spread of Christianity in early ages could be the cause of its failure now?* Persecution has never retarded the progress of any true religion. "*The blood of the Martyrs is the seed of the Church,*" is a truth not confined to any particular creed. Amidst bitter opposition and cruel persecution, the Ahmadia Movement is gaining converts every day in large numbers. As a matter of fact the community gets fresh impetus from these persecutions. Dr. Zwemer and with him Rev. W. T. Fairman and Rev. H. U. Weitbrecht-Stanton and others have made a wrong diagnosis of the consumptive disease of Christianity which is eating up its vitality and sapping its strength and helping it to crumble and totter. Persecution is not the cause of the failure of Christianity in Moslem countries. The real cause of its failure I have given above. Its huge edifice stands on hollow foundations. Some day it must fall and it shall fall.

We see that wherever Christianity and Islam have stood face to face, the former equipped with men and money, with all sorts of resources and material means at its back and the latter weak, deserted and destitute, Islam has defeated its adversary because it appeals more to human reason and common sense and is more practical and practicable than Christianity.

The following few facts from the pen of the Christian writers themselves will bear out my remarks. Mr. Bosworth Smith in his book, "Muhammad and Muhammadanism," writes as follows :—

" Nor can it be said that it is only among those negroes who have never heard anything of a purer faith that Muhammadanism is making such rapid progress. The Government Blue Book of the year 1873 on our West African settlements, and the reports of missionary societies themselves are quite at one on this head. The Governor of our West African Colonies, Mr. Pope Hennessy, remarks that the liberated Africans are always handed over to Christian missionaries for instruction, and that their children are baptised and brought up at the public expense in Christian Schools, and are, therefore, in a sense, ready-made converts. Missionary societies are not likely to err on the side of defect in enumerating their converts; yet the total number of professing Christians in all our African settlements put together, as computed by the missionary societies themselves—very few even of these, as the Governor says, and as we can unfortunately well believe from our experience in countries that are not African, being practical Christians—falls far short of the original number of Africans liberated at Sierra Leone alone, and their descendants.

On the other hand, the Rev. James Johnson, a native clergyman, and a man of remarkable energy and intelligence as well as of very Catholic spirit, deplores the fact that, of the total number of Mohammadans fo be found in Sierra Leone and its neighbourhood, three-fourths were not born Mohammadans, but have become so by conversion, whether from a nominal Christianity or from Paganism.

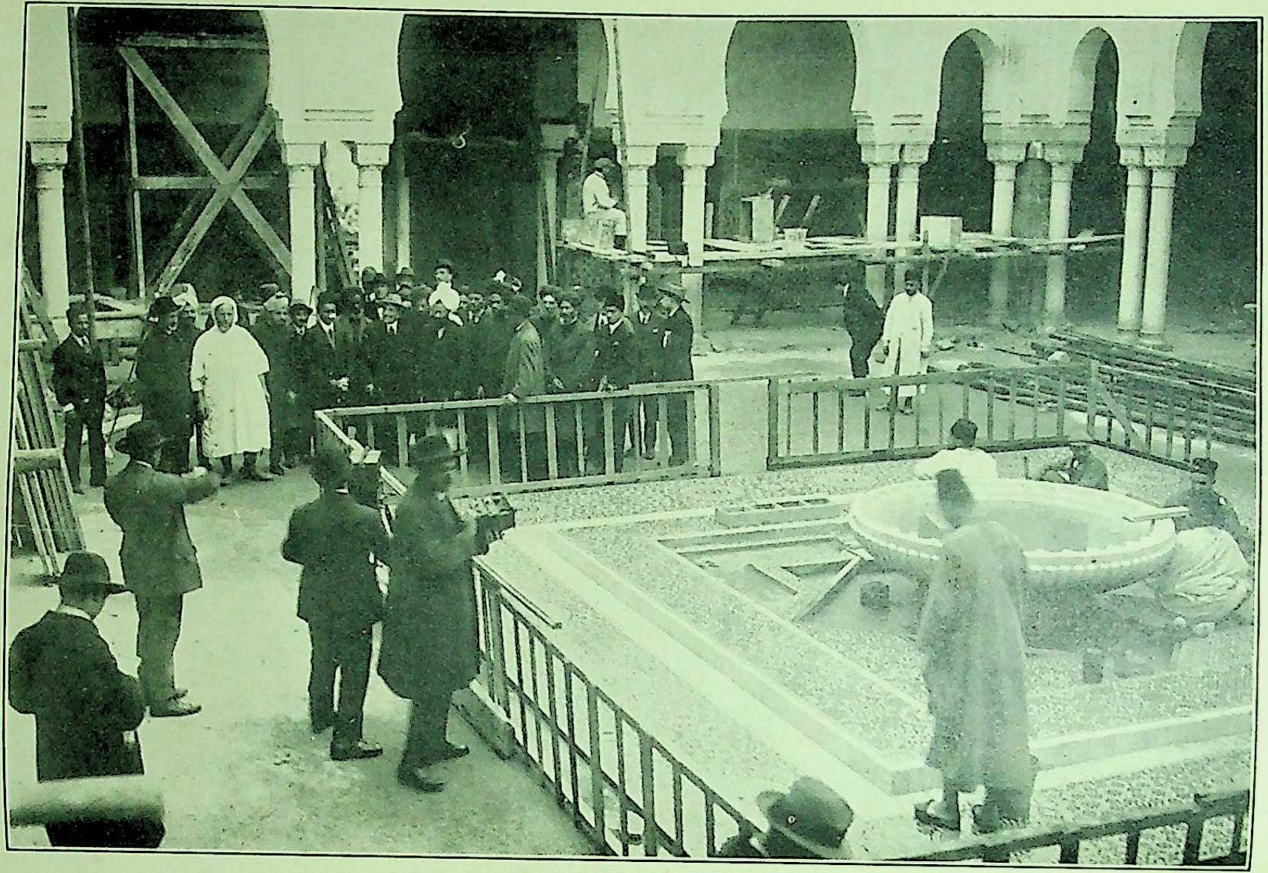
" As to the rapid spread of Islam," says Dr. Barth, that "a great part of the Berbers of the Desert were once Christians, and that they afterwards changed their religion and adopted Islam." About the influence of Islam on the lives of the negroes who accept it, Rev. Edward Blyden, who was some time the Principal of the Presbyterian High School in Monrovia, West Africa, writes: "If those Christians who are so unmeasured in their denunciations of Mohammedanism could travel, as I have travelled, through those countries in the interior of West Africa, and witness, as I have witnessed, the vast contrast between the Pagan and Mohammedan communities—the habitual listlessness and continued deterioration of the one, and the activity and growth, physical and mental, of the other; the capricious and unsettled administration of law, or rather absence of law, in the one, and the tendency to order and regularity in the other; the increasing prevalence of ardent spirits in the one, and the rigid sobriety and conservative abstemiousness of the other—they would cease to regard the Musalman system as an unmitigated evil to the interior of Africa.

"Nor as to the effects of Islam, when first embraced, by a negro tribe, says Bosworth Smith, can there, when viewed as a whole, be any reasonable doubt. Polytheism disappears almost instantaneously; sorcery, with its attenndant evils, gradually dies away, human sacrifice becomes a thing of the past. The general moral elevation is most marked; the natives begin from the first time in their history to dress, and that really. Squalid filth is replaced by some approach to personal cleanliness; hospitality becomes a religious duty; drunkenness, instead of the rule, becomes a comparatively rare exception."

This is why in spite of being a very zealous and devout Christian, Bosworth has to admit "that if the question must be put, whether it is Mohammadan or Christian, nations that have as yet done most for Africa, the answer must be that it is not the Christian. And if it be asked, again, not what religion is the purest in itself, and ideally the best, for to this there could be but one answer; but which under the peculiar circumstances, historical, geographical, and ethnological, is the religion most likely to get hold on a vast scale of the native mind, and so in some measure to elevate the savage character, the same answer must be returned."

These few facts, I hope, are quite enough to open the eyes of Dr. Zwemer as to why Christianity does not meet with success in Moslem countries and why Islam is an insurmountable obstacle in its way and is its greatest enemy."

G. F. MALIK.



His Holiness the Khalifatul Masih II. (white turban), in the Paris Mosque, after leading the first prayer in it.

The
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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ
نَحۡمَدُهٗ وَنُصَلِّیۡ عَلٰی رَسُوۡلِهِ الۡکَرِیۡمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

> "*A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*"

NOTES.

SOME EXPRESSIONS OF SYMPATHY.

Lt. Colonel H. A. Newell writes from Venice:—"Your notice of the cruel stoning of Maulvi Nimatullah Khan and two other members of the Qadiani sect in Kabul has just been forwarded to me here. You have my deepest sympathy in this barbarous outrage, and I hope just retribution will be taken."

Secretary, Student Christian Movement (International Relations Department) writes:—"I need hardly assure you that we share to the full your indignation at such happenings as mentioned in your letter."

The General Secretary, Presbyterian Churches, writes:—"I need hardly assure you that my sympathies and the sympathies of all my brethren are with the principles of religious liberty which have been so gravely infringed at Kabul."

Mr. W. H. Owen writes:—"In reply I unhesitatingly say that you can count upon my active sympathy and support; for I am strongly opposed to tyranny or intolerance merely on account of a difference of religious opinion."

Miss K. Browning writes:—"Your letter grieved me very much, but at the same time I rejoiced to hear of the faithfulness of your colleagues in their terrible trials. Great has been their faith and great will be their reward, and their souls are in the hands of God, the Most Merciful and Compassionate."

A Bishop writes:—

"I am sorry to read of the terrible tragedies of which you tell me. I hope that by some means these cruel murders will be put a stop to.

"It is not possible for me to take part in a meeting of protest, but you have my sympathy in holding a meeting for that purpose."

The Secretary of an eminent Sir writes:—

"Sir —— is just leaving home, but desires me to say that the matter on which you write seems from your statement so serious that the Indian Government should intervene. He does not think that a meeting of protest of British citizens would have any effect or reach the Afghan authorities. Whereas a Government representative initiated by the India Office might put a stop to a horrible state of things. These so-called religious persecutions have blackened the face of humanity throughout the centuries in the past!"

A Colonel writes:—

"I am very sorry indeed to hear of the trouble the Ahmadis are having in Afghanistan. It is disgraceful."

An English Muslim brother has moved the British Muslim Society, London, to send the following resolution to the Amir of Afghanistan :—

"The British Muslim Society deeply regrets the persecution of the Ahmadi Moslems in Afghanistan and appeals to the Amir and his Government, in the interests of our common faith, and in the dignity of Islam, to cease this cruel persecution of a section of our Moslem brethren, and not to lower the prestige of the Moslem religion before others."

A respectable lady writes :—

"I am sorry I have taken such a long time in acknowledging your letter about the brutal treatment meted out to an Ahmadiyya in Afghanistan. I am horrified to know things like this still happen in a civilised country. But noble sacrifice on the part of a religious reformer is never in vain. Let us hope God in His good time will help the ignorant people understand that they have made terrible mistakes and make them repent for their mistakes."

A K.C.I.E. writes :—

"Like all other Englishmen I was shocked to read of the atrocity at Kabul. Afghanistan is evidently still one of the most barbarous and backward of countries—if such an expression can be used when so many countries which were formerly deemed to be civilised have now moved backwards into barbarity."

Mr. Oswald Gregson writes :—

"I am indeed very sorry to learn that such religious intolerance prevails at present in Afghanistan. Such cruelty, being condoned by the ruler and rulers of Afghanistan is—according to the laws of life—simply 'beckoning to misfortune' to come to them,—for, as the Hebrew Scriptures so well express it—'God is not mocked, whatsoever a man soweth, that shall he also reap.'"

HARROW SPIRITUALIST SOCIETY.

The Editor, "Review of Religions."

Dear Sir,—

The days of the "Inquisition" seem very far from us now, and it is almost unbelievable that in any country such a state of things should exist at the present time, but the report of the stoning to death of two more devotees of the Amhadia movement in Islam makes us realise how slow civilisation seems to be in spreading over the world.

The Ahmadia movement represents an effort on the part of the best elements in the religion of Islam to bring about a more peaceful and brotherly attitude towards the Christian and other religious bodies on the part of the followers of the prophet Mahomed (who number about 200 million people). It is making great progress in India, but in Afghanistan the adherents to the new movement are meeting with great persecution, three of their leaders having been stoned to death—one in August last and two in February of this year. Thirty others are awaiting trial before an Ecclesiastical Court, and unless prompt measures are taken may meet with a like fate.

At a largely attended meeting held in the Greenhill Hall, Harrow, on last Sunday evening, the following resolution was unanimously passed:—

> "We who are gathered here affirm the principle that freedom of conscience is the birthright of humanity, and desire to record our emphatic disapproval and condemnation of the reported conduct of the Afghan Government in stoning to death two more Admadis on the ground of differences of belief in the hope that that Government will not in future permit itself to adopt a course of conduct so repugnant to the notions of the civilised world."

If you can find space for this appeal from a far country for the liberty which has been ours for so long the cause of humanity will be helped forward.—Yours faithfully,

RICHARD McLELLAN, President.
HELEN GREGG, Secretary.

PROTEST.

The following resolution has been sent to the Amir of Afghanistan, the League of Nations, and the other Governments of the world:—

We, the undersigned, affirm the principle that freedom of conscience is the birthright of humanity, and desire to record our emphatic disapproval and condemnation of the reported conduct of the Afghan Government in stoning to death two more Ahmadis on the ground of differences of belief in the hope that that Government will not in future permit itself to adopt a course of conduct so repugnant to the notions of the civilised world.

1. (Signed) R. A. NICHOLSON (M.A., D.Litt., LL.D., F.B.A., Professor, Cambridge).
2. ,, H. G. WELLS.
3. ,, (Sir) A. CONAN DOYLE (M.D., LL.D.).
4. ,, G. R. S. MEAD (B.A., Editor of the "Quest," London).
5. ,, (Sir) SYDNEY LEE (LL.D., D.Litt., Professor of English, London).
6. ,, (Sir) OLIVER LODGE (F.R.S., D.Sc., LL.D.).
7. ,, (Col. Sir) FRANCIS YOUNGHUSBAND (K.C.S.I., LL.D., D.Sc.).

TOWARDS UNITY.

The weekly "Manchester Guardian" says:—"Labour against capital, nation against nation, race against race—these are the three great divisions which are distracting the modern world. Any agency which will promote a larger harmony, which will help to break down the barriers, is doing a vital service to humanity." Then, referring to the recent sittings of the Student Christian movement, he says: "If Eastern idealism is wedded to Western realism world civilisation will be carried a tremendous step forward." But the question is—who can wed the two.

Surely One who is neither of the East nor of the West. Committees have never achieved anything like this however widened in their scope they might be, because, after all, they are composed of mere heterogeneous elements lacking a common cord which can unify them. They are building material without the Architect. Where to find Him? Can a triple entity ever unify a group of diverse natures? Surely not. It is the one God alone Who can bring about a unity between the two. Let the world come to the door of Ahmad, the Prince of Peace, whom God has anointed with His own hand to establish perfect peace on earth, so that they may see how quickly the work is performed.

THE MOUNTAINS SET IN MOTION.

"The mountain would not go to Mahomet, so Mahomet must perforce go to the Mountain."

Those persons who are in the habit of repeating the above phrase, or other similar ones, are hereby informed that by so doing they deeply injure the religious feelings of the Moslems. They are respectfully requested to restrain themselves from offending the Mahommedans by speaking derisively or using insulting phrases about their Holy Prophet Mohammed. If they desire to use the phrase as a mere figure of speech they should substitute the word "Jesus" for that of "Mahomet," because it was Jesus Christ who claimed to remove the mountain by the power of faith. Jesus Christ is reported in the Holy Gospels to have said to his disciples:

> "If ye shall say unto the mountain be thou removed and be thou cast into the sea, it shall be done."—St. Matthew, Chap. 21, v. 21.

Unfortunately, it is not recorded in the New Testament anywhere whether Jesus Christ or any of his followers ever performed that feat or miracle of making the mountain move from its place by the power of faith only. The modern Christians are removing the mountains by means of explosives and not by Christian Faith.

ABDUL KARIM.

West Perth, Western Australia.

THE HOLY MONTH OF RAMAZAN.

"The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks." (Holy Quran, 2: 185).

The sacred days of God, the blessed month, the time for the acceptance of prayers draws nigh. The Ramazan begins on the 27th of March, '25. The days are arriving when man draws near to God, when the barriers of all kinds separating him from God are absolutely removed and the avenues of approach unto Him are all opened. The devotee attains to the Object of devotion, the lover meets his Beloved, and the worshipper sees the Object of his adoration. The burning sensation of love is soothed and the deep yearning of the soul finds means for satisfaction. The gentle shower of Divine Grace waters the dead souls in a charming manner, giving them life and beautiful verdure to afford pleasure and delight to all who possess eyes. Yea, the days, the dear days, the blissful days, the happy days are coming when every Muslim, rich or poor, man or woman, weak or strong, leaving his sweet sleep at the dead of night when all the rest of the world is lying unconscious in comfortable beds, prostrating and bending before his Creator he will be most humbly addressing his Lord, confessing his unworthiness, seeking forgiveness for his sins, and shedding pious tears of love and regret from his eyes.

The very instant the moon is seen in the evening preparations are begun for fasting. Mosques are seen thronged with worshippers, and special prayers are continued far into the night. Day is generally the time for work, but the blessed nights in the month of Ramazan afford no less light for Muslims. They flock into the mosques shortly after midnight, and the name of the Creator of heavens and the earth resounds in every quarter of the Muslim city. The glory, majesty, and beauty of God are sung in the sweetest of tones which touch the very innermost recesses of the human soul. From one corner to the other the Muslim world presents a most wonderful and mysterious spectacle of a host of people devoted to their Master and lost in His love bowing down before Him in the deepest meditation, reverence, and ardour. Special arrangements are made in these days to study the Holy Quran and the Hadis. At night a Muslim hears the Holy Book repeated in the Taravih, and in the day he tries to learn and understand the same in the Dars. The scorching wind and the burning heat of the dog days prove no bar to the Muslims in their obedience to the Creator. Towards the evening the majority of them will be seen with parched lips and withered faces anxiously waiting for the Muezzin's call for sunset prayers, which is a welcome signal for the end of the fasting day. What keeps them on in hunger and thirst except a Labour of Love.

"Fasting is a shield. A Muslim should not indulge in foul or ignorant talk while fasting. If somebody quarrels with him he must tell him twice over that he is fasting. By God the smell of a fasting man is sweeter than musk," says the Holy Prophet. Should the Merciful God not accept the prayers of His devoted servants? Will He not take compassion upon them? May He not shower upon them the blessings of His Infinite Grace? Most surely He will; the experience of 1,300 years shows that He has ever been bountifully listening to the humble supplications of His faithful votaries and granting them the pleasure of spiritual communion with Him. "The fasting person avoids eating and drinking for My sake, so I shall be his reward," says the Merciful Lord.

Every heart indeed is full of delight and rejoices at the approach of the blessed month of Ramazan, but it is not an unmixed joy. A sore grief is it to think that Muslims have become negligent for a time and do not care to avail themselves of the bountiful opportunties afforded to them by the grace of God. They are slow to partake of the heavenly blessings. Is it that the worldly occupations are more useful to them? Do they think that the joys of this world are sweeter than the bliss of divine worship? No, it is not so! They have not known the delights, they have not tasted the joys of heaven.

It is said that "the continually stuffed body cannot see secret things." There is no doubt about the fact that satiety has a dulling effect on the brain, and that over-eating breeds dullness and blunts the higher faculties of the mind; so fasting for a certain period of the year is beneficial for man.

"All Muslims, rich or poor, are required to fast and to endure hunger and thirst for God's sake from morn till even. This creates in their minds a capacity for the right estimation of others trouble, and thereby kindles a desire to help them. The injunction, coupled with the precept and the practice of the Holy Prophet of Islam, to give alms liberally during the month of fasting goes to make fasting a highly useful institution for the social upbuilding of a nation."

The moral and spiritual value of fasting can be best known by the fact that it is difficult to name any religious system of any description in which it is wholly unrecognised.

The Parsee religion enjoins no fewer than five yearly fasts. The Brahmans themselves, on the eleventh day after the full moon and the eleventh day after the new, "abstain for 60 hours from every kind of sustenance." The ancient Egyptians observed fasts at their festivals, notably at that of Isis. The Jews had "their annual solemn fast appointed to be observed on the tenth day of the seventh month (Tisri), the penalty of disobedience being death."

The Old Testament tells us:—

"Then all the children of Israel, and all the people, went up and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even and offered burnt offerings and peace offerings before the Lord."—(Judg., 20: 26.)

"David, therefore, besought God for the child; and David fasted, and went in, and lay all night upon the earth."—(II. Sam., 12: 16.)

"Thus saith the Lord of hosts: The fast of the 4th month and the fast of the 5th, and the fast of the 7th, and the fast of the 10th, shall be to the house of Judah joy and gladness and cheerful feasts; therefore love the truth and peace."—(Zech., 8: 19.)

The New Testament records:—

"Moreover, when ye fast, be not, as the hypocrites, of a sad countenance."—(Matt., 6: 16.)

"Defraud ye not one another, except it be with consent for a time, that ye may give yourselves to fasting and prayer."—(I. Cor., 7: 5.)

The Roman Catholics fast on the 40 days of Lent, Ember days, Wednesdays and Fridays in Advent, Whitsuntide, etc.

The blessed days will come and thousands will, by the grace of God, through their prayers and worshipful efforts, cover the distance which now separates them from their Creator. In days will they travel over a space of years. But some there will be who would not care to move a step forward. The Holy Month will come and pass away, but there will be no change in them. They will remain surrounded by the same clouds of negligence and earthly dross, and never shall the Sun of Divine Light shine forth for them in full lustre. Woe unto the heart which is not quickened with the love of God!

Friends, these days should not be wasted. The Ramazan comes after a year and brings with it innumerable blessings of God. The rain is not so good for the parched lands as this month is for human souls. Do we not eat and drink away year after year of our lives till we die? Can we then not spare a few days for the betterment of our souls and for the seeking of God's pleasure?

We are not, as a matter of fact, required to wholly give up our eating in this month, we have simply to change the timings. The lunch we have to take before sunrise—there is no breakfast or afternoon tea—and after sunset we can have whatever we like. Should we disobey God for such a trifling affair? Do we not do so sometimes while travelling? Does not disease prevent us from eating and drinking what we like? Can we then not afford to suffer a little inconvenience for the seeking of Divine pleasure?

Sisters and brothers, do not let these days pass off uselessly. Try to get out of them as many blessings as possible. Who knows who will live or fast the next Ramazan? Miss not, therefore, this opportunity out of carelessness and indifference. Blessed are they who walk in the righteous path and submit themselves completely to God and thus attain to His pleasure.

Ramazan is a month of prayers. Pray, therefore, for the advancement of Islam so that He may turn away the afflictions and remove all kinds of obstacles from the path of its progress. Knock that it may be opened unto you.

(DARD.)

END OF THE WORLD.

The "Literary Digest" of America writes:—

"Fortunately for an ill-prepared world, perhaps, Robert Reidt, of Long Island, and Mrs. Margaret Rowen, of California, are complete failures as "prophets of doom." They had said that the world would come to an end at midnight of February 6, and, when that prophecy failed, that it would end on February 13. But their private tips on the cosmic programme proved to be like most private tips concerning mundane matters. The world still rolls contentedly on its appointed circuit, notes a sardonic press, and there is no general apprehension apparent in editorial columns and stock-market reports that we are on the brink of universal cataclysm. The "prophets" will soon be forgotten, but the fact that such ignorance should exist at the very gates of universities, that a superstition that excited all Europe a thousand years ago should persist into the twentieth century, remains, we are told, as a taunt to civilization and religion. Tragic effects of the teachings of Mrs. Rowen were reported in several cities. At Monroe, Michigan, a deluded victim shot and killed himself after seriously wounding his wife. She said he had become terror-stricken over predictions that the end of the world was at hand. A woman in Shickshibby, Pennsylvania, hanged herself in a garage after warning her husband and three sons to prepare for the millenium. At Oakland, California, a woman broke under the strain of fear, jumped from a ferry-boat, and drowned. Dozens of followers of Mrs. Rowen prepared for the end by selling all their belongings. Reidt, a carpenter, with a wife and four children dependent on him, sold his tools and all his other earthly effects, and was fed by neighbours. The illogic of selling things and receiving money which could not be used after the crack of doom had sounded was evidently not apparent to the prophets and their followers.

According to Reidt's prophecy, as we learn it from the press, Christ was to come to earth on a cloud, and "the brides of the lamb" at Patchogue and points west were to be transported to a hill near San Diego, California, to join the rest of the 144,000 elect."

Dr. S. Parkes Cadman is said to have remarked that instead of worrying about the second coming of the Lord we might better devote more time and attention toward making the world a decenter place for Him to come.

The Council Bluffs Nonpareil reflects: "These simple-minded folks, who place foolish interpretations upon certain Scriptural writings, are to be pitied rather than censured."

May we ask for the real interpretations of the Scriptural writings. The Bible clearly lays down:—

"And they shall see the Son of Man coming in the clouds of heaven with power and great glory."—(Matt., 24: 30. See also Mark, 13: 26, and Luke, 21: 27.)

Jesus Christ certainly refers to a second coming when he says: "If I go I will come again." (John, 14: 3.) He cannot be understood to refer to the descent of the Holy Ghost at Pentecost, nor to the destruction of Jerusalem, because in the last book of the Bible, written some sixty years after Pentecost and twenty-six years after Jerusalem's destruction, he that was dead and is alive speaks of the event as yet future, saying: "Behold, I come quickly, and my reward is with me." And the inspired John replies: "Even so, come, Lord Jesus."—(Rev., 22: 12, 20).

The conversion of the whole world cannot be called the coming of Christ, as some would suggest; because the Bible tells us that at the coming of Christ the world will be far from converted to God; that "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God"; and that "evil men and seducers shall wax worse and worse, deceiving and being deceived."—(II. Tim., 3: 1, 4, 13.)

Again we read: "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him."—(Rev., 1: 7.) Do all men wail because of the conversion of sinners? He clearly means that all on earth will not love his appearing, as they certainly would do if all were converted.

All that which was written concerning the time of the Second Advent of Christ has been fulfilled. (Luke, 21, etc.) It was said that there would be wars, and wars there have been in abundance, and on a scale which has never been witnessed before. It was said that there would be pestilences, and unparalleled ravages have been caused by influenza and the plague. It was said that there would be earthquakes, and we find that the frequency and intensity of earthquakes now being experienced was never experienced before within twice the same period. It was said that there would be famines, and certain parts of the world have suffered from the severest famines. It was written that, "This gospel of the Kingdom shall be preached in all the world for a Witness unto all nations; and then shall the end come." (Matt., 24: 14.) And this *witness* has already been given. The reports of the Bible Societies show that the Gospel has long since been published in every language of earth.

Are the Powers of Heaven not shaken? Is the dominion of Religion not at an end? Do men care any longer for matters spiritual? Where, then, is the promised Christ?

He has perhaps come, as he had to come unawares. "Take heed to yourselves lest . . . that day come upon you unawares." (Luke, 21: 34, 35. See also Mark, 13: 33; Matthew, 24: 42, 44, etc.) Moreover, it was not Jesus in person who was to come; because he himself says, "Ye shall not see me henceforth till ye shall say: 'Blessed is he that cometh in the name of the Lord'" (Matt., 23: 38), which means that only those shall be able to see the Messiah again who believe that a man is to appear in his name and not he himself. Those who stick to the belief that the same Jesus must come again shall continue to wait and their waiting shall be in vain.

Ahmed of Qadian (India), let it be known, has come in the name and power of Christ, just as John the Baptist came in the spirit and power of Elias. (Matt., 11: 13, 14.) And the prophecy of the Bible, "For as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of Man be" (Matt., 24: 27), has been clearly fulfilled. He says: "The Kingdom of God is come, the Lord of the Universe has appeared, the Heir to everlasting salvation has come, enter then among his servants and follow me that I may lead you to His palace and make room for you at His table, for He has entrusted the keys of His palace to me and has appointed me the steward of His household."

He who was to come is come: blessed are those that know him and believe in him.

(DARD.)

REV. W. G. HOLMES ON ISLAM.

The "Mission Field" of March, 1925, quotes from the O.M. Quarterly paper a portion of the article written by Rev. W. G. Holmes, of the Oxford Mission to Calcutta, in which the Reverend, referring to the wives of the Holy Prophet Muhammad (may peace and the blessings of God be upon him) says that the poison of his character has made Islam a moral pestilence among mankind. Christian apologists are always trying to spit at the sun and think they can thus hide the blackest pages of their history from the public view. They always forget that their Bible permits polygamy (Deut., 21 : 15), and that about Solomon we read in the same as follows:—

"But King Solomon loved many strange women . . . and he had 700 wives, princesses, and 300 concubines: and his wives turned away his heart." (I. Kings, 11 : 1, 3.)

Perhaps the rev. gentleman will be eager to rejoin that Christianty as such is not responsible for the actions of Solomon and David, but what about the moral value of Math., 19 : 12? Is castration really an act of pious devotion? I wonder if the so-called Christians of to-day would ever take this moral precept to heart, and, like Origin and other early Christians, would faithfully carry out this divine injunction in their lives.

The Christian evangelist is apt to emphasise the excellence of his teachings as to loving our neighbours and enemies and showing meekness to all, but is it meekness and love to hate our father, mother, wife, children, and sisters? (St. Luke, 14: 26.) Is it not the height of cruelty to leave our parents and relations, to renounce this world and join a monastery? To turn happy homes into monasteries and nunneries is surely no sign of a purer and higher life. It is a timorous weakling who shirks the manly responsibilities of life. Asceticism is not spirituality. Nay, it is worse. Have monasteries and nunneries not proved a pest? Why were monks, then, forbidden to visit their female relatives? Why was the entrance of female animals into monasteries prohibited? Why were monks ordered to sleep singly?

As to the spotless character of our Holy Prophet we would simply draw the attention of the worthy reverend to the following passage, written by an eminent Christian of Trinity College, Oxford:—

"He was certainly, therefore, not a sensualist or a voluptuary in the ordinary meaning of that term. . . . It should be remembered that most of Mohammad's marriages may be explained at least as much by his pity for the forlorn condition of the persons concerned as by other motives. They were almost all of them widows who were not remarkable either for their beauty or their wealth, but quite the reverse. May not this fact, and his undoubted faithfulness to Khadijah till her dying day, and till he himself was fifty years of age, give us additional ground to hope that calumny or misconception has been at work in the story of Zainab?" (DARD.)

AN APOLOGIST ON ATONEMENT.

Truth Seeker: Did Jesus Christ attain to goodness through his own efforts or was he made good by God? If God made him good why did He create us sinners? Besides, it is no credit to Jesus Christ. (Christians believe that every human being is a born sinner. Jesus alone was free from sin and that, by undergoing crucifixion, being innocent, he atoned for our sins.)

Apologist: Jesus attained to goodness through his efforts.

Truth Seeker: Why, then, can we not become good in the same way? What need is there for atonement?

Apologist: Adam sinned and we, being his offspring, inherit sin; but Jesus Christ was born without a father, and therefore he did not inherit any sin.

Truth Seeker: The Bible tells us that the serpent first beguiled Eve and then Eve beguiled Adam. Why did the serpent not beguile Adam first?

Apologist: Because Eve was the weaker of the two.

Truth Seeker: As Adam was stronger the offspring of Adam and Eve should therefore be stronger than the offspring of a woman alone. How could the son of Mary escape inheriting sin from his mother?

Apologist: Is not gold extracted from the ore?

Truth Seeker: There is no need of atonement then; the offspring of Adam and Eve can equally be good.

Apologist: Gold comes out from gold and not from dust.

Truth Seeker: If it is so, Jesus Christ cannot be good because he is the son of Mary, who is sinful. Even thus the doctrine of atonement cannot stand. (The apologist answered by his silence.)

ISLAM AND ITS HOLY PROPHET.

The Holy Prophet Muhammad—I.

The beginning of the seventh century was an epoch of disintegration—national, social, and moral. Darkness had enshrouded the entire face of the globe and humanity was helplessly convulsing in the throes of spiritual impotence. Man had consigned God to oblivion, and his morals had become corrupt. "Both land and water had become corrupt on account of the excesses of man" (30: 40 Quran). The holy flames kindled by Zoroaster, Moses, Buddha, and Jesus had been quenched in the blood of man. Never in the history of the world was the need so great, the time so ripe, for the appearance of a Deliverer, and the advent of a Shepherd who should call back the erring flock into the Master's fold, and that Shepherd appeared in the person of the Holy Prophet, Muhammad. His advent was foretold by Moses and Jesus both. Like Moses and Jesus and all other messengers of God he was the first believer in the truth of his mission. From the day he was invested with prophethood he never for a single moment showed any misgiving as to his being sent by God for the regeneration of mankind. He had an invincible belief and an unshakable certainty that he was "the man of the time." He was scoffed and jeered at, maltreated and persecuted and excommunicated, yet amidst all these persecutions his faith was as strong as ever. The Meccans, seeing that their atrocious treatment of the Holy Prophet and his followers proved futile, sought to tempt him away from his course. They approached him through his ever kind and loving uncle, Abu Talib. "If thou wishest," said Abu Talib, "to acquire riches, the Meccans are ready to collect for thee a fortune larger than is possessed by any of them; if thou desirest honours and dignity, they shall make thee their chief and shall not do anything without thee; and if thou desirest dominion they are ready to make thee their king. They want thee only to give up thy faith, or at least not to preach against their gods." To this offer the Prophet of God firmly replied: "O my uncle, if they placed the sun on my right hand and the moon on my left hand to force me to renounce my work, verily I would not desist therefrom until God made manifest His cause or I perished in the attempt." These are not the words nor this the course of a fabricator.

In the honesty and the sincerity of the Holy Prophet did not give way to the most alluring temptation, his faith remained unshaken in the most trying hours. The Holy Prophet's life was not safe in his native city. A price was laid on his head. He had to flee from Mecca. He took refuge in a cave three miles distant from Mecca with his ever-devoted servant Abu-Bakr, the St. Peter of Islam. The Meccans only a few hours after their flight followed the fugitives in hot pursuit. Arabia is reputed for a class of guides who are very adept and generally unerring in finding out the track of a fugitive on sand, grassy ground, and even in water. Their guide brought the Meccans to the mouth of the cave and said, "Either Muhammad has ascended up to heaven or he is in the cave." The cave was not deep. Abu Bakr, the Holy Prophet's companion, saw the feet of their tormentors and seekers, and said, "If only one of them happens to see his feet then we are lost, O Prophet of God," and they were actually lost, but for the miraculous divine intervention. The Holy Prophet returned a very calm answer which indicates the equanimity of his mind: "Be not afraid, Abu Bakr, God is with us," said the Holy Prophet.

Sincerity begets sincerity. The honesty and truthfulness of the Holy Prophet won for him the unmixed affection and sincere devotion of his followers. They loved him more than anything else in the world. Every method of persecution known to man was applied to turn them away from the Holy Prophet. But they adhered to him through life and death with a devotion to which there is no parallel in the history of mankind. In the battle of Ohad the Muslims defeated the infidels after a brief engagement. Lulled into a false sense of security they were busy collecting the booty when the enemy fell upon them. They suffered a temporary defeat. The news reached Medina that the Muslims were defeated and the Prophet was killed. No pen could describe the intense grief into which this sad news threw those who were at Medina. The world became dark for them. Groups of ladies and boys went out of the city to ascertain the news from any one who might be coming from the field of battle. The soldiers had begun to filter in Medina. A young lady advanced and addressed a soldier who was coming from the battlefield: "How is the Prophet of God," she asked the soldier. The soldier knew that the Holy Prophet was alive and therefore, instead of replying to her question, he said, "Your father is dead, sister." "But how is the Prophet of God," said she. "Your brothers are also killed," replied the soldier. "How is the Prophet of God, I ask," she said, with impatience mixed with anger. "Your husband is killed, too," returned the soldier. "But how is the Prophet of God, will you tell me or not," she said. "The Prophet is safe and sound," answered the soldier. "God be praised," she exclaimed, "if the Prophet of God lives I do not care who else dies." Truly did the envoy of the Meccans to Medina say, "I have seen the Kings of Persia and the Cæsar of Rome sitting upon their thrones, but never did I see a man ruling his equals as does Muhammad."

"It is strongly corroborative of Muhammad's sincerity," says Muir, "that the earliest converts to Islam were his bosom friends and the people of his household, who, intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which more or less invariably exist between the professions of the hypocritical deceiver abroad and his actions at home."

The greatest proof of the truth of a prophet is the uniform purity of his life and his spotless character, and when we study the character of the Holy Prophet the conclusion is drawn home to us that if ever God sent His Messengers in the world, he was one of them and the greatest of them. "Ten years," says Ans, the faithful servant of the Holy Prophet, "I served the Prophet, but he never scolded me for what I did and what I did not."

He had passed through all the vicissitudes of life. But the changes in his life did not change his mind. In the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer, in the minority of one, in the exile of Medina, in the acknowledged conquerer, in the equal of the Persian Chosroes and the Greek Heraclius—these were the different aspects of his life—we can still trace a substantial unity. The humble preacher had risen to be the ruler of Arabia, the equal of Chosroes and of Cæsar, the arbiter of the destinies of a nation. But the same humility of spirit, the same nobility of soul and purity of heart, austerity of conduct, refinement, and delicacy of feeling and stern devotion to duty were ever the distinguishing traits of his life. Head of the state as well as of the church, he was Cæsar and Pope in one; but he was without the Pope's pretensions and his prerogative, and Cæsar without the legions of Cæsar. Without a standing army, without a bodyguard, without a palace, without a fixed revenue—if ever any man had the right to say that he ruled by a right divine it was Muhammad; for he had all the power without its instruments and without its supports. He rose superior to the titles and ceremonies, the solemn trifling, and the proud humility of court etiquette. When he was at Mecca, a poor man, he spread his mantle for his nurse, Halmia. In the seige of Taif, when he was virtually the master of the whole of Arabia, his foster-sister was brought to him as a captive. He affectionately seated her by his side and offered to take her with him to Medina, but as she preferred to remain in Taif he sent her away with handsome presents.

"He was more bashful," says Aisha, his dearly loved wife, "than a veiled virgin, and if anything displeased him it was rather from his face than by his words that we discovered it." He was easy of approach, and treated the most insignificant of his followers with the utmost urbanity and consideration. He visited the sick, followed every bier he met, accepted the invitation of a slave to dinner. He would kindle the fire, sweep the floor, mend the clothes, and cobble the shoes, and milk the goats himself, and lived in cottages made up of straw. Many a time, relates Abu Horaira, one of his servants and followers, the Holy Prophet had to go without a meal. Dates and water frequently formed his only nourishment. Often for months together no fire could be lighted in his house from scantiness of means, and all this when he was the virtual ruler of the whole of Arabia. He was a warm friend, a noble master, a loving husband, and a kind father. He was generous, courageous and most truthful, forbearing and relenting. Modesty, kindness, patience, and self-denial pervaded his conduct and rivetted the affections of all around him. He disliked to say "No," and if unable to answer a petitioner in the affirmative he preferred silence. In his personal relations he could charm and impress in an extraordinary degree, and a single interview with him was sufficient to turn many an enemy into a devoted adherent. This is a very brief and incomplete sketch of the character of the Holy Prophet of Islam. The world has not seen a nobler and sublimer character, and if bad movties could be assigned to him and aspersions cast upon him then where are we to find all that is best in the nature of man?

"A tree is known by its fruits," says Jesus Christ. If results are any test of truth more than any man that has ever lived Muhammad, the Holy Prophet, shaped the destines of his people. In order to appreciate thoroughly the achievement of the Holy Prophet and the transformation he wrought in the lives of his followers—which Voltaire calls the most complete, the most sudden, and the most extraordinary revolution that has ever come over any nation upon earth—it is necessary to take a rapid survey of the social and religious condition of the Arabs at the time of the ministry of the Holy Prophet.

The Arabs were sunk in idolatry and worshipped sticks and stones and had no faith in the unity of God or in the final judgment. They were careless, sceptical, and materialistic. "Let us eat, drink, and be merry, for to-morrow we die" is the Epicurean tone of the majority of the pre-Islamic poems of the Arabs. They had a reckless passion for wine, women, and gambling. They committed adultery and theft, oppressed the orphans, and misappropriated their properties, indulged in murder, robbery, and infanticide.

There was no villainy which they did not commit and no false deity which they did not worship. They had lost the sense of human propriety and had discarded all standards of morality. They had transgressed all bounds in crimes and rebellion against God, and, like the beasts of the forest, knew no restraint. The Holy Prophet totally changed their lives. The shackles of their ignorance were broken and their hearts became illuminated. Their vices were changed into virtues and their wickedness into righteousness. Their passion for wine and gambling was changed into passion for praying and fasting. Their nightly carousals were abandoned for the sake of vigils and prayers, and their morning bouts were changed to pæans of praise and thanksgiving. They courted every risk in the way of God and laid down their lives for the sake of truth. From the lowest depths of moral and spiritual degradation they were raised to the highest pinnacles of spiritual eminence. Their refractoriness was changed into total submission to the commandments of the Holy Prophet and the Holy Quran. Tradition delights to relate with pious pleasure that before drinking was prohibited in Islam some of the Moslems one day were engaged in a drinking party and cup after cup was being quaffed. At that time they heard a man proclaiming in the streets that drinking had been forbidden by God. They did not even care to ascertain the nature of the proclamation, but at once broke their cups and pails of wine. Similarly at many other places cups and barrels of wine were broken and the spilt wine flooded the streets of Medina. From habitual drunkards to total abstainers—what a great change!

The feuds and wranglings of different clans of Arabia knew no ending. The Holy Prophet united them into an indissoluble bond of brotherly affection and love, and consolidated a coterie of warring tribes into a nation inspired into action with the hope of everlasting life. They now know no caste and tribe or clan. Islam was their tribe and their caste, and who acted most faithfully on the teachings of the Quran was most respected amongst them. When, after the death of the Holy Prophet, Hazrat Abu Bakr was elected head of the Muslims the news was brought to Abu Bakr's father, Abu Quhafa, that his son was acknowledged by the Arabs as their Chief. "Did the Omayyads swear allegience to him," he asked. The answer was in the affirmative. "Did the Hashmites and other tribes accept him." "Yes," was the answer. "God be glorified," said the grand old man, "it is the miracle of the Prophet that Abu Quhafa's son should become the chief of the whole of Arabia."

The Arabs were image worshippers and idolators. The Holy Prophet made them worshippers of one true Almighty God—image worship for ever disappeared from Arabia. By establishing a standard of laws based upon equity he induced the hostile tribes to unite in faith, obedience, and valour, thereby distracting their attention from internecine war and directing their efforts against Paganism, their common foe. For nearly thirteen centuries the Moslem has never allowed an idol to insult their intellectual image, Allah. "I believe there is one God and Muhammad the apostle of God" is their simple faith. "Islam," says Muir, "banished for ever many of the darker elements of superstition for ages shrouding the Peninsula. Idolatry vanished before the battle cry of Islam, the doctrine of the unity and infinite perfections of God, and of a special all-pervading Providence became a living principle in the hearts and the lives of the followers of Muhammad, even as in his own. An absolute surrender and submission to the divine will was demanded as the first requirement of the religion. Nor are social virtues wanting. Brotherly love is inculcated towards all within the circle of the faith, infanticide is proscribed, orphans are to be protected, and slaves treated with consideration; intoxicating drinks are prohibited, and Islam may boast of a degree of temperance unknown to any other creed."

Such was the work of the Holy Prophet, which he performed with an enthusiasm and fervour which admitted no compromise and conceived no halting, and in the performance of which no royal disciple came to his assistance with edicts to enforce the new teachings. This is why critics like Stobart—who has much to say against Islam and very little in its favour—have to admit that, "judged by the smallness of the means at his disposal and the extent and the permanence of the work he accomplished, no name in the world's history shines forth with a more specious lustre than that of the Prophet of Mecca." Certainly the Holy Prophet of Islam was "the most successful of all prophets and religious personalities."

Islam.—II.

Islam is the name by which the religion preached by the Holy Prophet Muhammad is known. It is the last and the most complete and comprehensive dispensation. It answers all the requirements of humanity for all ages and all climes. The first question that comes before us about the tenets and teachings of a religion, and by which its excellence is judged, is its conception of the relation of man to God and what it has to say about the duty of man to man and his duty to the lower creation. The teachings of Islam shed a flood of light on all these questions, and dealt comprehensively with their minutest details, because these questions are the marrow, the kernal and the essence of a religion. The conception of God both in principle and in detail in Islam is higher and more perfect than in any other religion. The relation of God in Islam to His creatures and servants is not likened to the love that a father or a mother has for his or her children because the love of parents for their children is very limited and restricted. It is only confined to the life on this earth because before the children are born this tie of parental love does not exist, and after they are dead this tie is dissolved. But the relation of God with man is eternal and everlasting. He brought us into being from nothing, supports us in every way in this life and our souls will develop and reach the highest stage of perfection and spiritual eminence under His benevolence and beneficence. This ever-existing and indissoluble relation of God with man is explained by the word Rab.

The word Rab means Creator, Developer and Sustainer, signifying both the creation of a thing and the developing of it by degrees, from the lowest to the highest stage of perfection. So the God of Islam is not only the Creator of man, but it is He who leads him to the highest stage of perfection and sustains him at every stage. Hence the love that Rab bears towards His creatures far exceeds the love of a father for his children.

The word used for God in Islam is Allah and Allah is the name of a Being who is the sole possessor of all perfect attributes and is free from all defects. In the Arabic language, this term is never used for any other thing or being. No other language has a distinctive name for the Supreme Being. The names found in other languages are all attributive or descriptive. The principle attributes of Allah are Rahman, Rahim and Malik-i-Yaumiddin. Rahman signifies free and gratuitous providence of God. All boons vouchsafed to mankind without having been earned fall under this attribute—that is God created all those things the need of which was to be felt by man before he was created, light, fire, air, water, etc. The word Rahim signifies the Giver of the best and the highest reward for virtue—that is, God rewards all labour according to its deserts. The effort of man is not wasted, but is ever rewarded in true proportion to its merits. The Holy Prophet is reported to have said: "Rahman is the Beneficient God whose love and mercy are manifested in the creation of this world, and Rahim is the Merciful God whose love and mercy are manifested in the state that comes after, i.e., in the consequences of the deeds of men. Thus the attribute of mercy in Rahman is manifested before man comes into existence, in the creation of things that are necessary for his life here, and therefore without his having deserved them, while the same attribute in Rahim is manifested when man has done something to deserve it. Thus the former is expressive of the utmost degree of love and generosity, the latter of unbounded and constant favour and mercy.

These three attributes of God manifest His beauty and beneficence in the highest degree and are sure to excite the feelings of deepest love and reverence in the heart of man for his Creator.

The fourth most important attribute of God is Malik-i-Yaumiddin. He is the master of the Day of Retribution. In other words, apart from the operation of the laws of Nature, and the rewards or punishments which are meted out contemporaneously, He has fixed the limits of every action, and as soon as those limits are reached, final judgment is passed on each action whereby the good are rewarded and the evils are punished. But it must not be lost sight of that God is Master and not Judge only. He can and does forgive the transgressions of the transgressors because His mercy encompasseth all things. This conception of God far surpasses the conception of Fatherhood of God introduced in Christianity later on and never preached by Jesus Christ.

About the conception of ideal man in Islam, the Holy Quran says: " Certainly we created man in the best make." The Holy Prophet says: " God created man after His own form." Islam is quite against the idea that man is born sinful or that sin is ingrained in his nature. He comes into the world with a nature intact and capable of rising to the highest degree of eminence if he sets before himself the right principles and acts on them and he can sink to the lowest depths of degradation if he is not guided by right principles or being so guided does not conform to them. According to Islam, man is the noblest creation of God. He has the capabilities to manifest in himself all the attributes of God. He is the vicegerent of God on earth and through him, the Almighty reveals Himself and in him He reflects the complete image of His Divine attributes. The Holy Prophet says: Takhallaqoo bi Ikhlaqillah: "Develop in you such qualities as are akin to the attributes of God." When man develops in him Divine qualities he spiritually rises much higher than the much-vaunted stage of " Sonship." He becomes the perfect image of his Creator and losing his individuality in Him becomes entirely engrossed in Him and at one with Him. The statement of Rev. A. E. Garvie, " Nevertheless God (in Islam) is separated from the world as Creator from the creation. To man His relation is also external; man is creature, subject, even slave, but not son," either betrays his ignorance of the teachings of Islam in this respect or unmasks his attempt at deliberate misrepresentation.

The question of the duty of man to his ownself and to his fellow beings is as important as his duty to God and has been at length dealt with by Islam.

Different faiths have said a great deal to regulate mutual relations, but how should a man deal with his ownself is ignored by all. It is an evident fact that man cannot reform others unless he reforms his ownself and he cannot be perfectly reformed unless he takes care of both his body and soul, because they both are so inseparably inter-connected that they act and re-act on each other. A sick body embodies a sick soul. An injury inflicted on the body affects the soul as well and the mind feels pain when the body is in pain. On the other hand a sick soul makes the body sick. It is a matter of common occurrence that an internal sorrow affects the outward body and a consuming mental grief causes the body to waste away also. Islam, therefore, has taken care of the soul of man along with his body and has expressly prohibited indulgence in ascetic practices that are calculated to injure his body and does not recommend physical tortures for spiritual elevation. The Holy Quran says: " Drag not yourselves into destruction by your own hands" (11 : 196) i.e., do not resort to practices that may irreparably injure your body. There is a saying of the Holy Prophet to this end also. He says: " Wa linafsika alaika haqqun": "For thy body there is an obligation over thee." The Holy Quran lays down express injunctions in this respect.

" Eat and drink, but do not go beyond the proper bounds," and again it says: " Say, who has rendered unlawful those decorative things which God has created for His creatures, and who rendered unlawful pure food? (7: 33) The Holy Prophet said: "There is no monasticism in Islam.

The question of the relation of man to man is very briefly but quite consummately dealt with in the verse: "God commandeth you to do justice, beneficence and kindness to kith and kin, and forbids vice, evil and revolt. He exhorteth you so that you may correct yourselves." (Quran 13, 90.) In this verse God has set forth three injunctions and three prohibitions. The first step is the step of justice. A Moslem is enjoined to discharge his duty and obligations quite faithfully and honestly and in the best way he can. No violation of right is permitted. When justice becomes to him a matter of course, he is required to do more than mere justice. He should be beneficent to others. When beneficence begins to appear to him not a very high stage of spirituality and morals, he should be kind to his fellow people, as a mother is kind to her son.

The first stage of morals is of doing good in proportion to the good received, the second stage is of doing more good than the good received and the third and the highest stage of morals is to do good to others not in return of a good received, nor in doing more good than the good received, but doing good as prompted by natural impulse without the expectation of any reward or even any acknowledgment or appreciation. Along with these three positive injunctions, bearing on the three stages of moral advance, a Moslem is required to avoid three corresponding evils, which concern man's ownself or involve a loss of the rights of others or a breach of the peace of land, and thus dealing with both the positive and negative sides of the question, Islam has perfected its moral code because real kindness consists in avoiding evil and doing positive good.

About man's duty to the lower animals the Holy Quran says: "A Moslem is one a part of whose property goes to those who ask as well as those who cannot ask, i.e., animals, and we have clear and express commandments of the Holy Prophet about kindness to animals which the limitedness of space compels me to omit.

It will not be out of place here to say a word about the attitude of Islam towards other religions. Islam is broadminded in its teachings and tolerant in its practices. The Muslims are enjoined to believe in the divine origin of all religions and the missions of all the prophets and to respect and protect the places of worship of the followers of other religions. The Holy Quran says: "No nation has passed to which God has not sent a prophet" (35: 22). "And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered. (22: 40.) According to this verse the mosques where the name of Allah is remembered most come in for their share of protection, even after the churches and the synagogues.

But more important and far-reaching in its effects and results than toleration taught and preached by Islam is the basis of a vast brotherhood which Islam has laid down and in which all men and women—to whatever nationality or caste they belong and whatever their profession and social status, the wealthy, the poor, the black, the red and the white—have equal rights. Islam knows no caste or colour. It recognises no priesthood and allows no monopoly of spiritual knowledge or special holiness to intervene between man and his God. In the Islam of Muhammad no man as such is higher than the other. It is virtue which counts and no descent, lineage or pedigree. The Holy Quran says: "Surely the most honourable of you with Allah is one who is the most righteous and God-fearing." Islam maintains the social equality of man, ignoring all superiority but that of virtue, all greatness but that of merit. "Osama, the son of a freed slave, very ugly and dark," says the tradition, "was among the persons whom the Holy Prophet loved most." At the age of 18 he was put in command of an army in which personalities like Abu Baker and Omar were to serve as common soldiers. Omar, the Great, head of the Muslims and the greatest monarch of his time, used to address Bilal, an Abyssinian freed slave, as "the chief of the Muslims." It was in the time of Hazrat Omar that Jabala, a Christian King who had embraced Islam, went to Mecca on pilgrimage. During the performance of the religious ceremonies of Tawaf, a humble pilgrim engaged also in the same service happened to let a portion of his dress fall on the shoulders of Jabala, who fiercely turning round, struck him, knocking out several of his teeth. The poor man went to Omar and prayed for redress. The Caliph sent for Jabala and asked him why he had so ill-treated a brother Muslim. Jabala replied that the man had insulted him. The Caliph told him that the falling of the portion of the dress of a Muslim on his shoulder, and that accidentally too, was no insult and that unless he obtained the pardon of the injured man he would have to submit to the usual penalty of the law. To this Jabala replied: "I am a King and the other is only a common man." "King or no King," said the Caliph, "both you are Muslims and both of you are equal in the eyes of the law." Jabala requested that the penalty might be delayed until the next day and obtaining the consent of the injured man, the Caliph accorded the delay. In the night Jabala escaped and became Christian again.

On assuming his office as the successor of the Prophet, Hazrat Abu Baker addressed the Muslims: "Ye people, now, verily, I have become the chief over you, although I am not the best amongst you. If I do well, support me, if I err, then set me right." The Caliphs of the Holy Prophet received Ambassadors in the Mosque. A stranger could not distinguish between the head of the State and the man in the street till he was told. When, after the conuqest of Syria, Hazrat Omar went to visit Jerusalem he had only his servant with him. They had only one camel to ride and they rode it by turn.

This is the Islam of Muhammad—a religion of right-doing, right-thinking, and right-speaking—and a religion which during five centuries of the darkest period of European history held aloft the torch of humanity, supplied the schools of art, science, medicine and philosophy from Cordova to Salerno, and rescued hundreds of millions from the idolatrous worship of Paganism and finally changed the destinies of the world.

G. F. MALIK.

THE STORY OF BILAL.

THE FIRST MUEZZIN.

The beauty of the Mohammedan Call to Prayer is unforgettable. Five times within twenty-four hours, wherever Islam holds sway, that sacred summons is sounded with sonorous, far-reaching voice. It comes, not from the gateway of a mosque, nor from a house-top, nor from the market-place, but from a lovely minaret that looks like a white, long-stemmed flower rising clear, strong, and comely above the traffic of men. Whether it is heard at dawn or sunset, or when the purple night sky is ablaze with stars, that Call moves the infidel as well as the devotee. Well has Islam described prayer as " the key to Paradise," and Muhammad has fashioned that key with exquisite beauty and wisdom. He realised that a bell, however sweet-toned it may be, that a stirring blast of trumpets, sounded after the manner of the Jews, or the reverberating boom of a gong are not to be compared with a fine human voice. That mystic fighter for things not of this earth made his Call to Prayer the most memorable in the world. Whether the Muezzin chants: " There is no other God but God," or whether at night-time he cries: " O ye that are about to sleep, commend your souls to Him who never sleeps," we are so impressed by the beauty of the Call that we are inclined to think that in this solemn ritual the human voice has achieved its most perfect use and most harmonious setting.

The Mohammedan Call to Prayer has always been obeyed with scrupulous care, and at Nishapur the Azan was once chanted for a treacherous purpose. In the 7th century the city was destroyed by the army of Genghis Khan. It was a custom of the Tartars to return to a wasted town in order to surprise any survivors who may have come back to their burning homes to search for valued belongings among the smouldering ruins. Returning thus, the Mongol leader ordered the Azan to be sounded. Moslems answered the Call, and many were slaughtered by means of this sinister device.

What was the origin of the Azan, or Mohammedan Call to prayer? It is said that a citizen of Medina had a wonderful dream in which he saw a stranger walking down a moonlit street. The stranger was exceptionally tall. He wore a green garment and carried in his hand a beautiful bell. The sleeper approached him and said: " Wilt thou sell me thy bell? It is for our Lord Mohammed, that he may therewith summon the

Faithful to prayer." "Nay!" replied the stranger, who grew taller as he spoke, "I will teach thee a better way than the sounding of a bell. Let a crier cry aloud, even thus . . ." Then in a voice sonorous and sweet the stranger chanted the Azan of Islam, even as it is chanted to-day from the western coast of Africa to the eastern boundary of Hindustan:

God is great.
God is great.
I bear witness there is no other God but God.
I bear witness that Mohammed is the Prophet of God.
Come unto Prayer.
Come unto Salvation.
God is great.
There is no other God but God.

The sleeper awoke, and with the melody of that chant, and its simple, powerful words ringing in his ears the faithful Moslem hastened to the Prophet and told him the story of his dream. Mohammed did not dismiss the affair as a matter of no importance. On the contrary, he regarded the dream as a revelation from Heaven, and resolved that the Moslems of Medina should hear the words and the melody of the Divine Stranger, and that the Faithful should continue to answer that Call so long as the world remained.

Now at that time there lived one Bilal-bin-Rabah, whose revered tomb is still shown to travellers at Damascus. Bilal, the sainted servant of Mohammed, was an Abyssinian, and he is generally regarded as the first convert of his race, for the Prophet himself spoke of him as "the first-fruits of Abyssinia." According to Arabian writers he possessed "negro features and bushy hair." He has been described as "very tall, and gaunt as a camel; not comely to look upon, but vigorous and sinewy." He was among the slaves of Mecca who listened, spell-bound, to the preaching of Mohammed, and to one leading a life of bondage the words of the Prophet must have been a balm of consolation. He was impressed by the message he heard, and embraced the Faith with unfaltering courage. The converted slaves were persecuted by the idolatrous Koreish. They were beaten, menaced with death, and their naked bodies exposed to the fiery tortures of a relentless sun. Added to these torments were hunger and thirst, and when refreshing water, delicate food, and shady rest were offered to these suffering slaves their courage failed, and one by one their parched lips denied the

Prophet and uttered an oath by Lat and Ozza* Thus was the scene of their recantation, but Bilal never wavered in his faith. Torture was added to torture in the Valley of Mecca, but nothing could break his iron will. To his persecutors' demands he always answered: "One, one only God!" Attar, the Persian poet, thus writes: "Bilal received upon his feeble body many blows with clubs of wood and thongs of leather; his blood flowed in abundance beneath the strokes—yet never did he cease to cry out: 'God is one—God is the only God!'"

While Bilal was being tormented the merchant Abu Bekr joined the spectators who witnessed the poor Abyssinian's fortitude and sufferings. Abu Bekr was the bosom friend of the Prophet, father of Mohammed's wife, Ayesha, his comrade in the Flight, and his companion in that famous cavern where spiders wove a veil of webs to hide the fugitives. Abu Bekr was not content to admire Bilal's religious devotion. He purchased the Abyssinian slave from his owners for a cloak and ten pieces of money, and, having bought him, he set him free, "for the love of God." There is no returning good for evil in the Islam faith, and ten years later Bilal discovered his original masters among a multitude of Koreishite prisoners, and it was with grim satisfaction that he slew them before his face.

Abu Bekr's gracious act was destined to bear good fruit, for Bilal took a prominent part in the expanding history of Islam. Like so many Abyssinians, both men and women, he possessed a wonderful voice, and the passing of time and the accretion of legend have added to its wonder. Bilal had the distinction of being the first Muezzin, the first to chant the Call to Prayer, as revealed by the Green-robed Stranger. The words of that Call have remained unchanged through the ages, but we assume too much if we say that the melody itself has undergone no alteration. It probably has, but pěrhaps it is still possible to trace a few notes to Bilal himself, to find in that Call, as we hear it to-day, some hint of a song that once sounded in Abyssinia.

We must remember that Bilal sang before the first minaret was conceived and fashioned, before blind men chanted the Azan so that from the Muezzin towers they should not see upon the flat roofs of the city sights forbidden to Moslem eyes. To-day countless minarets point to Heaven. They are to be found even in the oases of the Sahara, as twisted as a gigantic piece of barley-sugar; but whether they be clumsy brick structures or the exquisite minarets of the Mosque of Agra, the words that sound from them were first uttered by the far-reaching voice of Bilal.

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*This is contrary to the facts of history.—Ed., R.R.

Special qualifications are required of him who would chant the Adzan. He must know and revere the Koran. His life must be without reproach, his voice clear, his diction faultless. It would seem that since Bilal's day a few Muezzins have been able to emulate their first exponent, and as Bilal set such a high standard it is hardly to be wondered at that some of his successors were lamentable failures. Sadi, in his "Gulistan," writes: "Someone, in the Mosque of Sundjar, used to make the Call to Prayer with good intent, yet with a voice repugnant to all that heard it. And the Chief of the Mosque was a just emir whose every action was good. Accordingly he sought to avoid giving a wound to the heart of that man. He spake to him thus, saying: 'O, sir! there are old Muezzins attached to this temple, to each one of whom is allotted a salary of five dinars, and verily I will give thee ten dinars to betake thyself to another place.' The man agreed thereunto and went his way. But after a certain time he returned to the emir and said to him: 'O my lord! truly thou hast done me an injustice by inducing me to leave this monastery for ten dinars! At the place to which I went they have offered me twenty dinars to go elsewhere—and I refuse!' Then the emir smiled and made answer: 'Take heed thou accept them not, for they will surely agree to pay thee even so much as fifty dinars!'"

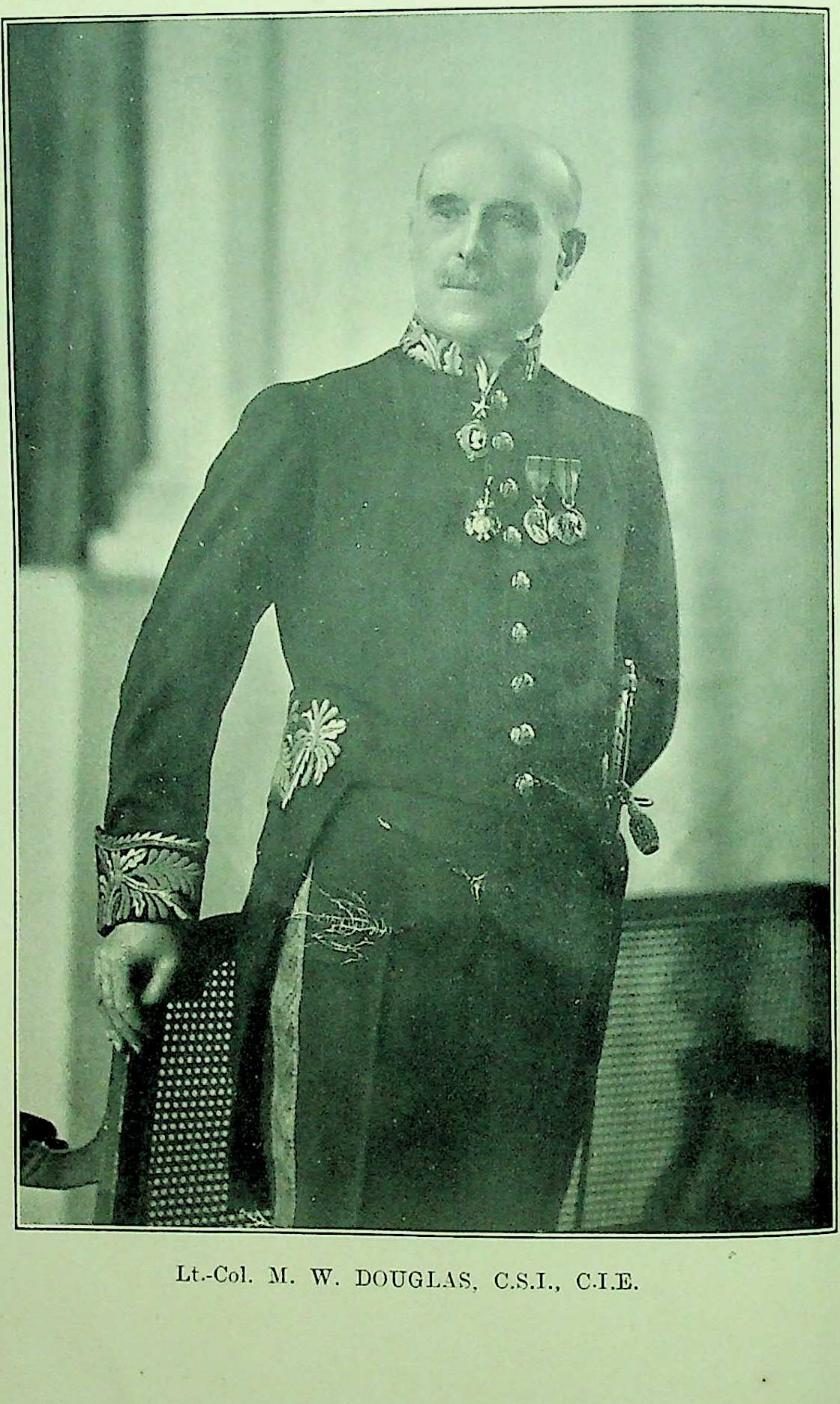
We have no reason to doubt the wondrous quality of Bilal's voice. The devout believed that he sang as did the Stranger in Green Raiment. It was not a shrill and effeminate Arabian tenor, but a baritone of extraordinary range and volume. We are told that after chanting the Call to Prayer he used to arouse Mohammed with some pious ejaculation. Bilal would then repair to the Mosque, where he would stand in the front row, a striking figure, whose genuflexions and prostrations were imitated by members of the congregation. He would mingle his chant with the officiating Imam's, a duty that is still strictly observed. Bilal's importance increased with the growth of Islam. In addition to his stewardship of the Prophet's household he became his lord's treasurer, and it was Bilal who had the honour of receiving the keys of the Kaaba when Mohammed made his triumphant entry into Mecca. When the Prophet went to that sacred city for the last time it was Bilal who, with a rude screen, shaded his master from the burning sun. But though the Abyssinian received many favours in recognition of his long and faithful service, it was his incomparable power to chant the Azan that made him justly famous.

When Mohammed died Bilal resolved never to sing the Adzan again. That his wonderful voice was hushed at such a time suggests a good deal to the imagination. Mohammed was not only the Prophet of Allah, he had also been Bilal's most revered friend. With a heart full of sorrow the great Abyssinian could not have chanted the Call without a break in his voice. And so other Muezzins summoned the Faithful of Medina to prayer. But his golden voice was never forgotten, and we may judge the extent of his influence from the fact that he was able to obtain for his black brother a free-born Arab wife, a remarkable event when we recall that the noblest tribes of the Arab race are known as El T'rar, or "The Thoroughbreds."

We last hear of Bilal occupying land near Damascus. Here he was visited by Omar, Commander of the Faithful, and certain chiefs of the people of Damascus begged and entreated that Bilal would sing the Call once more. He consented to do so, and a great crowd gathered about him. Thus the memorable scene is described: "After moments of tremulous waiting, the grand voice of the aged African rolled out amid the hush—with the old beloved words, the old familiar tones still deep and clear—Omar and all those about him wept aloud, and tears streamed down every warrior-face, and the last long notes of the chant were lost in a tempest of sobbing."

We can only conjecture how Bilal sang the Moslem Call to Prayer. We can suggest Saracenic floritures and those fractions of tones we associate with African improvisation, but by doing so we only fall into the rather tiresome jargon of the musical critic. To-day we catch something of the magic of Bilal's rendering from thousands of minarets in Persia, Arabia, Egypt, India, and other countries where Islam's crescent moon still shines. Someone has happily said that the Moslem Call "is eternally beginning yet never terminating," a prayer "that may indeed be suspended, yet never finished . . . adoration that may pause but never end." According to Moslem traditions it is said that the Azan shall sound the last hour, the end of time, and that the Call shall be sung in so mighty a voice that it shall roll around the world.

("The Blue Peter.") (F. HADLAND DAVIS.)



Lt.-Col. M. W. DOUGLAS, C.S.I., C.I.E.

The Review of Religions.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
نَحۡمَدُہٗ وَنُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

"*A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*"

NOTES.

PILATE OF THE LATTER DAYS.

Lt.-Col. M. W. Douglas, C.S.I., C.I.E., born 23rd November, 1863; educated at Fretts College, Edinburgh. Served in the Army from 1884 to 1890. Then joined the Punjab Commission; and was first appointed to the Gurdaspur District. Subsequently officiated as Deputy Commissioner of that District; and was subsequently Deputy Commissioner of Delhi, Simla and Lylpur; officiated as Commissioner of Delhi and Pindi; and became Chief Commissioner of the Andamans in 1913. Retired 1920.

It was in his capacity as the Deputy Commissioner of Gurdaspur that he tried the Messiah of the Latter Days, the Founder of the Ahmadiyya Movement, for a charge of attempt to murder, and with a courage nobler than that of the Pilate of the time of Jesus of Nazareth he acquitted him with honour.

RESURRECTION.

The Bishop of London, preaching at the evening service at St. Paul's Cathedral on Sunday, the 12th of April, is reported ("Daily Express," 13/4/25) to have said that he could not believe in the fact of the Resurrection for 26 years, and that what led him to believe in it are the clear narratives recorded in the Bible. He says, "One of the considerations which convinced my own sceptical mind was the clear, unshaken narratives which describe the events, and although they differ in minor details, that makes them all the more convincing."

With due deference to the learned Bishop we beg to differ from him in calling the narratives clear. They may be full of the sense of mystery, but they are not clear. "The Times" of April 11th writes: "What really happened was not entirely clear to them, and the difficulties presented by the Resurrection narratives have their origin in their inability to account for or describe facts which transcend the confines of this world."

What we gather from the narratives is that Jesus never died on the cross. His bones were not broken, he was taken down so soon and he was attended to so promptly and efficiently that it is extremely difficult to believe in his death. It was only a swoon.

May we request the learned reverend to throw some light upon the considerations which led his sceptical mind to be convinced of the fact of Resurrection.

COMING TO ISLAM.

Mr. Avery Hopwood, the American playwright, who is one of the most successful dramatic authors in the world, is reported to have recently said, in London, "I know scarcely any really happy married couples. I am always getting shocks by finding out that people I thought were ideally happy are really not so. If I go to a house for dinner, the wife takes me into a corner and explains that her husband is always wanting to go off to the woods, or do some other thing in which she is not interested. Then the husband gets me alone and remarks that the wife is a nice girl but gets in the way when there is work to be done—and so on."

The ideal bachelor, according to Mr. Hopwood, is the man who has been married three or four times.

As to the question of divorce he says: "I think that we are coming to the day when divorce will be the recognised thing. The ridiculous part about the present laws is that if the husband and wife both want a divorce that is "collusion," and is illegal. Surely, if both of them want it, they are entitled to have it."

Lord Buckmaster, replying to the many letters about reintroducing his Divorce Bill in the House of Lords, says: "The misery caused by our existing laws, though it may not be widespread, is deep and ineradicable, and behind the facade of indissoluble marriage wrongs exist which fester, and their infection spreads."

A SCIENTIST'S GLIMPSE INTO THE FUTURE.

The prophet Ahmad, peace be with him, prophesied more than twenty years ago that the third century would not have passed away before all those who look for the descent of Jesus from heaven, whether Christians or Muhammadans, would despair of it, and would forsake the false belief which is now so fondly cherished, and that then there would be one religion in the world and one leader.

The signs of the fulfilment of this prophecy are already visible. Dr. Fournier d'Albe, the famous scientist, says in "Quo Vadimus?" (published by Kegan Paul) that in only a hundred years the human race will be unified; the earth will be under one government, and one language will be understood, or even spoken, all over the world.

Our descendants will take advantage of the enormously increased facilities for transportation to take an afternoon visit to Timbuctoo. They will in any case be able to talk with friends there by the universal radio-telephone, and even to see them by "television."

ALCOHOL.

The use of alcohol is absolutely forbidden in Islam. Apart from causing various kinds of mental, moral, and spiritual diseases it is proved that it spoils beauty, because it makes for fat. All wines are fattening.

Dr. Cecil Webb-Johnson, in his recent book, "Woman and Beauty," remarks as follows:—

"To retain the slim appearance and graceful contour of youth, and to prevent thickening of the neck and other parts, and to keep at bay the dreaded and disfiguring double chin, it is as well for a young woman to abstain from all kinds of alcoholic refreshments.

"Malt liquors, such as ale and stout, are notable enemies of a nice figure. Even a couple of glasses of good port, taken daily over a period of time, will produce noticeable stoutness, even in young women."

Dr. T. H. C. Stevenson, of Somerset House, says in the October number of the "Practitioner":—"What is clearly established is that the users of alcohol have, en masse, appreciably shorter lives than abstainers, though how far this result may be due to the use of alcohol, and how far to the other wiles of the devil which accompany its use, we are in no position to say."

HERITAGE OF SIN.

Christians believe that from the time Adam sinned sin has been the universal characteristic of every son and daughter of Adam. The whole superstructure of Christianity—crucifixion, atonement, resurrection, and salvation—rests on this one belief. But the progress of civilisation has shaken the very foundations of this belief, and the world is coming round to Islam. No one now believes in the total depravity of man or thinks that every thought of his heart is only evil continually. People insist, as taught by Islam, on man's original righteousness rather than refer to his original sin. The "Times" writes: "It is certain that man's sinfulness has been frequently represented in terms which experience cannot endorse. It is difficult, without qualification, to accpt the doctrine that man is radically and entirely corrupt, or that there is in him no power to do what is good or follow what is true. The description of man as without any merit at all seems contrary to fact."

INDIAN PRESS AND OUR MARTYRS.

The Indian Press has done its duty in condemning unreservedly the most brutal and inhuman action of the Government of Afghanistan in stoning to death two of our brothers solely on the ground of differences of religious views.

The "Pioneer," the "Englishman," the "Statesman," the "Bengali," the "Amrit Bazar Patarka," the "Civil and Military Gazette," the "Leader," the "Theosophist," the "New India," the "Young India," the "Moslem Outlook," the "Comrade," the "Hamdard," the "Paigam-i-Sulh," the "Prakash," the "Pratab," the "Kesri," the "Arya Gazette," the "Tej," the "Oudh Akhbar," the "Success," the "Jeevantat," the "Alfazl," the "Alhakam," and the "Noor" are some amongst a host of dailies, weeklies, and monthlies which have with one voice disapproved of this inhuman action of the Afghan Government. Public men of different shades of religious and political opinion and thought are equally vehement in condemning it. But there has ever existed on this earth of ours a section of humanity who are the sworn enemies of all progress, civilization, and humanitarianism. They are the self-styled Ulema, the notorious Pharisees and Scribes of our times. They have disgraced Islam in the eyes of the civilized world by proclaiming that, according to Islamic Law, anyone who abjures Islam forfeits his life. Islam countenances no such law. It stands for perfect freedom of conscience. We congratulate Mr. Mohd Ali for the bold stand he has made against these Ulema.

ISLAM IN AMERICA.

Since being appointed Imam and Missioner in July, 1922, I have gained over 200 confessions to the faith of Islam in the city of St. Louis, Mo., alone, 32 from Americans in the United States, and 6 from foreign countries. I have published and distributed 1,000 books, circulars, leaflets, etc., on Islam, and gained over 500 sympathetic friends and admirers. Our mission in St. Louis has been self-supported from the very start.

I have had to face various kinds of difficulties. Allah is my protector and prayer is my comfort. Difficulties only make me the more determined. My reward is with Allah, Al-Azeez, Al-Hakeem. The prayers of friends are solicited that I might further succeed.

SHEIK AHMAD DIN (Mr. Mott),
St. Louis, Mo., U.S.A.

EID IN PUTNEY.

In glorious weather on the smooth and beautiful green lawns of the Mosque, 63, Melrose Road, Putney, the members of the Armadyyia Community in London celebrated the Eid-ul-Fitr (Festival of the breaking of fast) on Saturday, the 25th April. The visitors represented various countries, colours, and creeds, and included among other notable persons Dr. Leon, Ph.D., Major Thomas, and Colonel Douglas, the late Chief Commissioner of Andaman Islands.

The service was led by the Imam of the Mosque, the Rev. Maulvi A. R. Dard, M.A. After the service was over a very learned and erudite address was given by the Imam, in which he explained with clarity and lucidity the special features and significance of this festival. At 1-30 the guests had their lunch, which included Indian dishes.

At 3-30 p.m. Maulvi Ghulam Farid Malik, M.A., delivered a highly interesting and educative lecture on "The Holy Prophet, Muhammed, in the Bible." The speaker quoted many verses of the Bible, with special reference to "Daniel," "Deuteronomy," and "Matthew" containing prophecies about the advent of a Master Prophet, which saw their fulfilment in the person of the Holy Prophet of Islam.

After the lecture Colonel Douglas gave an address, and then the big gathering dispersed, some leaving straight away and taking with them the vivid and lingering impressions of a beautiful ceremony, and some remaining to enjoy the day to its end. The occasion was a great success.

(The "Wandsworth Borough News.")

ISLAM IS THE ONLY LIVING RELIGION.

"On those who render perfect obedience to God and His Apostle—on whom be peace and the blessings of God—God will confer one of four dignities according to their deserts. Those who attain the highest stage of perfection will be made Prophets, those next to them will be made Siddiques, i.e., favourites of God; those coming after them will be made Shaheeds, i.e., those from whose eyes the veil has been removed but who have not yet attained the dignity of special friends; and those that are next below them will be made Salih, i.e., they will be righteous men who are trying to improve themselves but who have not yet been admitted to the inner presence of God. These are the best companions whose company benefits others. These different stages of development can be attained only through the Grace of God, and God well knows His servants." (Holy Quran, Ch. iv., 69, 70.)

For an exhaustive and full discussion of this subject it seems necessary to understand and explain the meaning and object of religion, to know what really constitutes its life, to define and examine the various religious systems of the world, and then to apply the test of livingness to all of them with a view to finding out which is the really Living Religion. But keeping in view the limits of time and space I should like to adopt another method which, I believe, will not only shorten the process but simplify it at the same time. This pertains to the practical effect of religion on the lives of its followers as distinct from the internal scrutiny of its principles and teachings. "A tree is known by its fruits," says Jesus Christ, and this is no less true when applied to religions. Instead of involving ourselves in the dry, vague, and abstract intricacies of logical, historical, and metaphysical discussions of the various problems of Eschatology, Ethology, Ethnology, Sociology, and Anthropology we deal directly with concrete and patent facts which require no more than common sense to be understood; just as in practical life we need not know the terms of Biology and Botany to know a tree, so to judge a religion we need not necessarily know the technicalities of Materialism, Polytheism, Anthropomorphism, Agnosticism, and Pantheism, etc. How do we know that fire burns or that water quenches our thrist? Is it by any anthropological excavations or subtle philosophical discussions that we know the practical effects of things so essential for us in this world? The child learns all these things by simple observation and experiment. He feels the necessity of water, observes other people drinking it, himself makes an experiment, and gets at the secret of the thing. He does not, rather he cannot afford to, analyse the component parts of water and then think of using it. Where in the nature of things experiment is not possible he decides by observation and inference. And so can every man possessing common sense get at the truth of religion. He should only know the object of religion, the purpose which it should serve, and then he can easily decide as to what religion is really a Living Religion. The one which fulfils its object is surely a true, a real, and a Living Religion; and the other not.

A little consideration will show that God is the essence of all religion. Cicero said, "Men were called religious from 'relegere,' because they reconsidered carefully and, as it were, went over again in thought all that appertained to the worship of the gods." Lactantius regarded religion as "the idea of an obligation by which man is bound to an invisible God." Or to avoid the word "God" we may define religion, in the words of C. G. D'Alviella, as "The conception man forms of his relations with the supernatural and mysterious powers on which he believes to depend." Or, as Mill puts it, "The essence of religion is the strong and earnest direction of the emotions and desires towards an ideal object, recognised as of the highest excellence and as rightfully paramount over all selfish objects of desire." Or we may say, as H. W. Garrod, that "Religion seeks an object to which the whole self of a man can go out in an ardour of joyous devotion." According to Islam, which, I think, is the best definition, Religion seeks to strengthen man's relation with God and to perfect his dealing with His creatures. We see through all these descriptions that God in one way or another forms the very essence of religion. It is the recognition of God, in a word, as an object of worship, love, and obedience that makes a religion. Delete God from it and you omit the whole thing.

Now what is the object of worship and love? Every one of us has friends and relations to love and superiors to obey, and we know practically what the words "love" and "obey" signify. "What is love? Ask him who loves," said Shelley. And it is quite true. We know what we do for a person we love. We seek to please him, serve him, see him, and talk to him; and as they say "love begets love" we are not satisfied unless we are convinced of the fact that the person we love also loves us in return, which we can know by his practical behaviour towards us and verbal assurances given to us in his own words.

Exactly similar is our case with God. The principal object of a religion, apart from its teachings on morality, society, life after death, and God, etc., is to lead men practically to God so as to satisfy their deep yearning for union with Him. Now to call a religion living we must see if the God it presents is living or not. If a religion presents a God who is not living it must be called a dead religion. I may, by the way, point out here that the words "living religion" are sometimes used to denote that the followers of that religion are living; just as a living language is one which is spoken by a people so a living religion sometimes means a religion which is professed by some living people. But when I use the words I do not mean that its followers are living, I mean the religion itself.

How then can we know that the God presented by a religion is living or not? The answer to this question is very simple. If a religion takes us to God, and we practically realise that the object of loving Him is fulfilled, we shall undoubtedly be convinced of the fact. When, after our efforts in accordance with that religion, to please God, serve Him, and talk to Him we find that we are loved in return by Him, and we have the honour of talking to Him, we shall be perfectly justified to call that religion a Living Religion, and that God a Living God.

So far the adherents of all religions will, most probably, agree with me in saying that a religion, in order to be living, must present a Living God. All the advocates of the various religions honestly hold that the God which each one presents is a Living One. And if a fact were proved by simply making an assertion, then every individual religion is a living religion to the exclusion of all others. If a log of wood were to pass off as a living tree yielding fruit, and if a dead body were to pass off as a living human being, then the assertions of all the advocates might of course be taken for granted. But even the most foolish of human beings would not commit this mistake. He knows by his every-day experience that a living tree blossoms and yields fruit, and that a living person moves and speaks. He knows the signs of life and can therefore very easily distinguish the living from the dead. So can a man of ordinary common sense distinguish a Living God from a dead one. The adherents of all religions believe and admit that God spoke and helped the people in the past. And to show that it is a fact I give here some quotations and brief references from the sacred books of the world:—

God spoke to Adam (Gen., 2, 16), Noah (Gen., 6, 13), Abram (Gen., 12, 1), Hagar (Gen., 16, 8), Isaac (Gen., 26, 2), Jacob (Gen., 28, 13), Moses (Exo., 3, 4), Aaron (Exo., 4, 27), Joshua (Josh., 1, 1), Children of Israel (Jud., 1, 2), Gideon (Jud., 7, 2), Samuel (I. Sam., 3, 4), David (I. Sam., 23, 11), Elijah (II. Kings, 1, 4), Solomon (II. Chro., 1, 11), Zechariah (II. Chro., 24, 20), Huldah (II. Chro., 34, 23), Job (Job 38, 1), Ahaz (Isaiah, 7, 10), Isaiah (Isaiah, 38, 4), Jeremiah (Jer., 1, 4), Ezekiel (Ezk., 18, 1), Hosea (Hos., 1, 2), Daniel (Dan., 9, 22), Joel (Joel, 1), Amos (Amos, 1, 3), Obadiah (Obd., 1, 1), Jonah (Jonah, 1, 1), Malachi (1, 1), Zechariah (1, 3), Haggai (1, 3), Zephaniah (1, 1), Habakkuk (2, 2), Christ (St. Mark, 1, 11).

About Confucius it is said, " Twice or thrice he did vaguely intimate that he had a mission from heaven, and that until it was accomplished he was safe against all attempts to injure him." Of Buddha we read that the " Archangel Brahma came and ministered to him " (Encyclopædia Britt.). The origin of Vedas is also ascribed to Divine Revelation. About Zoroaster we read in the Encyclopædia that " He experienced within himself the inward call to seek the amelioration of mankind and their deliverance from ruin, and regarded this inner impulse, intensified as it was by long, contemplative solitude and by visions, as being the call addressed to him by God Himself. Like Mohammad after him, he often speaks of his conversations with God and the archangels " (Encyclopædia Britt.). About the Holy Quran God Himself says: " And this Book, We have revealed it as a blessing; then follow it and fear to do wrong, that ye may have mercy." (VI., 156.) The Sikhs claim that the Almighty addressed Guru Nanak as follows :—

> " All have missed the right path, thou direct them to the right path."
> " Go thou into the world and make all repeat the One name,
> Establish a true religion and remove untruth."
> (" History and Philosophy of the Sikh Religion," by Khazan Singh, E.A.C. Page 349.)

Now having seen that the followers of all religions believe that God spoke to His chosen ones in the past, it becomes quite evident that He can and does speak with men, and that the words of Cicero: " Think not that any such thing can happen as we often see in plays, that some god, coming down from heaven, should join the assemblies of men, hold intercourse on the earth, and converse with mortals" are not quite true. We cannot imagine that so many personages living in different countries, different times, and under different circumstances who laid claim to revelation and made it good by practically overcoming all those who opposed and persecuted them were a host of absolutely false and wicked impostors. Nothing short of madness and stupidity could conceive them as such. At the same time we see that God spoke to them in this very world so that no one can object to its possibility now. To say that our union with God will take place in the next world is of no use to us. "We cannot afford to trust our spiritual welfare to the life to come. No man is permitted to visit this world twice, and if he can find nothing in this life, and in the life to come, he discovers that he has all along been in error; where lies the remedy? Even supposing that there is no God and no future life, he shall have wasted this life in running after a delusion."

"We are told to do this or that, but what we want to know is what will God do in return of our deeds? Our acts and conduct are like knocking at a door, but the question is, will it be opened to us? If the door is not to be opened to us and our knocking is to be in vain, what has our religion taught us? An incongruous noise which we could have made without the guidance of a religion. All that it has done for us is that it has created in our hearts a longing which it cannot satisfy. A true religion, therefore, must teach us something whereby we can cause the door to open before we leave this world, so that, before our retreat is finally cut off, we may be assured that we are following the right path."

Now let us see which of the religions of the world fulfils this object. We cannot, of course, make or recommend here an individual experiment for this purpose, because any effort made in this direction will take a very long time. Therefore it is wise to depend on observation and evidence. We find that none of the followers of Moses, Jesus, Buddha, Zoroaster, Confucius, Guru Nanak, Rama Chandra, or Krishna has, after their respective times, ever laid any claim to Divine Revelation or union with God. To have actually attained to union with God is quite a different thing; we do not know a single instance in which even a claim has ever been made to that. Jesus says: "And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

(Mark xvi., 17, 18). Do we meet anywhere with such believers in Jesus now? Has any one ever laid claim to these things? Why, if not, we ask? Is it that the words of Jesus are wrong and untrue? Have they lost their meaning? Are the Christian teachings so difficult to act upon that during a period of 2,000 years none of the creatures of God has been able to attain to such high position? What use is a religion upon which mankind has acted for so long a time, and yet has failed to bring forth the promised fruit?

God spoke to people so often after Moses that there hardly passed a period of 50 years without someone being selected for that honour. Why is it, we ask the Jews, that there have now passed more than 2,000 years and the whole race of Israelites has failed to produce a single worthy son of theirs who could talk to God? He used to speak to their children of yore. Why has He forsaken them now?

Why is it, we ask the Buddhists, that the words of Buddha are not realised now? Where are those ascetics about whom he says that they " can leave this world and reach even the heavens of Brahma himself? Where is he who, according to Buddhism, " can acquire the power of hearing the sounds of the unseen world as distinctly as those of the phenomenal world—more distinctly, in point of fact "? Where are those whom Buddha promised " divine vision "? He died in 470 B.C., and since that time none has ever reached these heights of spiritual progress. Has humanity become degraded and degenerated so much? We do not think our scientific men could make the deaf hear and the dumb speak, if it were a fact?

We challenge the advocates of all the religions of the world combined together to point to a single person who has during the last 500 or 1,000 years ever laid claim to Divine Revelation. We are sure there is none; at least we do not know of any. Has God ceased to exist then? Has he lost His attributes? Has He no power of speaking? " The attributes of God are ever existing and He is not subject to diminution or decline. Then why has He been silent during all these centuries? If He has ceased to speak, how are we to assure ourselves that He has not ceased to hear, and that His other attributes are unimpaired? Would not His silence justify the conclusion that He can no longer see, and that He has lost the attribute of knowledge, and that He has lost the power to watch over and protect us, and that the universe is now going on of itself? If His other attributes are acting just as they used to do, why has He ceased to speak?"

We cannot accept a God who is deaf, dumb, or blind. Human nature revolts against such an idea, it has ever revolted and it will continue to revolt against it. Such a God is no better than a lifeless image; nay, He is worse than that, because He has no form even. He is a mere nonentity—can we owe allegiance to a mere non-existence? Can we love, obey, and worship a defective and imbecile deity? No, certainly not. Our God is Almighty, Omniscient and free from every kind of shortcoming and defect. He is All-good, All-beauty, All-love, All-mercy, and All-excellence. He does not leave the world to grope after Him. Whenever He sees that His creatures have gone astray, He raises someone from among themselves to guide them to the right path with His words of power. He provides everything we require for our physical life, therefore, He cannot be expected to be so unwise and cruel as to leave the best portion of our existence—the soul—quite unfurnished with the necessary spiritual food and guidance. Just imagine what an infinite universe has been created for the satisfaction of our physical needs. There is a sky with innumerable stars and planets, including among them a sun and a moon which give us light and warmth—so essential for our well-being. Think of the vast expanse of the atmosphere around us, full of pure and fresh air to make us breathe and infinite space to allow us to build, rise and fly wherever we please. Take the earth itself, look to the series of rivers, mines and mountains so wonderfully distributed over its surface. Just see the different strata suited for the production of various vegetable growth. Think of the animal and vegetable kingdoms, what a wonderful and exquisite scale of creation we notice in the universe, how beautifully, efficiently and mysteriously it works to a common end! The whole of this gigantic and magnificent system of organisation is simply meant for the providing for man the crown of creation the necessities and luxuries of his physical life. But what use is our body without a mind? Is it not a mere machine without the power and force to make it work for an end? What has God provided for our soul's spiritual guidance? Can we see with our eyes without the light of the sun? Can we breathe with our lungs without the air outside? Can we eat with our mouths without there being anything to eat? Just in the same manner we stand in need of heavenly guidance and Divine revelation to make the proper use of our reason and intellect. As our eyes are imperfect without the light of the sun, so our intellect, however good and healthy it might be, is imperfect without the light of Divine revelation. Every idea that comes into the mind of man is, however, not to be looked upon as revelation, it may be called inspiration to a certain extent, if it is right and good, but it is not revelation which signifies the word of God Himself. If there really exists a God, He must out of His infinite mercy guide and help us in a befitting manner. If He does not provide us with any spiritual guidance He is guilty of the grossest injustice towards us. Our soul is undoubtedly more precious than our body. Our body perishes when we die, but our soul survives. It is disconnected from the body and transferred to some other regions where it pursues its endless course of progress and spiritual advancement. We live after our death and it is our life after death which is the real life. This world is transient and the life we lead here is very shortlived, it is only like an empty dream compared with the life to come. So it would be attributing the greatest of injustice and cruelty to suppose that God does not provide for our souls the necessary spiritual guidance, as He has so bountifully done for our physical bodies. We cannot conceive that the perfect God can ever be so unjust or cruel as to leave His creatures in distress and affliction.

Moreover, we cannot be certain of His existence—unless we know that He speaks. Being infinite, He has no body and therefore we cannot see Him physically. So if He does not speak to us and help us in a manner to make Himself known, we cannot be convinced of His existence. Reason at its best can simply tell us that there should be some God, but " should be " is not " IS."

It is our conviction with regard to His existence, as it is with all other things, that can keep us from the various kinds of sins and temptations. If we are sure that there is a snake in a hole, we will not put our hand into it; if we know that there is fire, we will not jump into it; in the same manner, if man knows and is perfectly sure that there exists a God who will call him to account for everything he does or says, he will never dare to commit any sin. But if he does not know or if he is not perfectly convinced of it, he will surely not care for anything. The other thing which keeps a man from sin is love. If we love what is good, we will hate what is evil. We know that God is All-beauty; beauty inspires love, and love cannot be satisfied without union with Him, and there is no other way of union with God except conversation. His word is sweet. It is all love. A true lover cannot live without talking to his beloved. It is his life. So is the case of a person who loves God. It would not only be gross injustice but tyranny to think that God does not or cannot speak to console His devoted servants and lovers. It is unthinkable.

Sisters and brothers, I give you the glad tidings that Islam claims to teach THAT whereby the door of revelation and communion with God may be opened, nay, it claims that through it the door has already been opened to many who have in this very life entered it and seen the Face and Majesty of God, and that if you so desire, it can, God willing, do the same for you.

The messenger of the latter days, the prophet Ahmad, claims that he has enjoyed communion with the True and Living God by acting upon the teachings of Islam.

He has held conversations with the Almighty and he has made this claim good by making prophecies which have been and are being fulfilled, by working miracles which were witnessed not only by those who believed in him, but also by those who opposed him, by curing the sick in the most wonderful manner. There is every kind of evidence available to prove all this. You can see documentary evidence, you can talk and inquire from living witnesses of all that has been said, you can know the prophecies which still await fulfilment. Nay, you can still see his son and successor, who claims that God speaks to him, and that he has heard the living word of God with his own ears. Can the followers of any other religion point to such a person in the near past like the Promised Messiah? Can they name any one still living with whom we may be able to talk and converse on this point? I am sure there is none. Why then do we find such people in the world of Islam? Is God angry with others? Jesus says: " Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them."

Islam or the Holy Quran is a living tree, because it has brought forth good fruit. A corrupt tree cannot bring forth good fruit. The Holy Quran is purely the Word of God the Almighty, and I invite the Western people to read it and accept it.

" Seekers after truth and searchers for guidance, bless your stars that the Book revealed by God for the good of mankind is presented before you. O yearners for spiritual life, here is presented to you the chalice brimful of that life-giving Elixir which, thirteen centuries back, restored the dead to life, that you may be able to slake your thirst and enjoy the true life. A fool, indeed, is he who is far away from God and yet considers himself in the land of the living; and ignorant, really, is one who, though steeped in spiritual darkness, thinks himself to be in the light. In truth, he alone is living who lives a heavenly life, and none is more lifeless than one who lacks life of the spirit. The dead entombed in graves are decidedly not so defunct as those buried in their living corporeal framework. The sepulchre of earth is certainly not so hideous as the tomb of flesh, because, while the hard earth of the former is immune from the inroads of the devil, the flowing fluid of the latter is subject to the continual inrushes of the Evil One. He, of course, is in the light whose heart is illumined by the heavenly light, because the external light cannot avail, unless there is light within. One whose inside is dark will continue to remain in darkness, even in the broad daylight. There are many who take pity on the blind, but more pitiable are those whose minds lack spiritual sight. Many there are who take compassion on the deaf, but none takes compassion on those whose minds are closed against truth. Those are really deserving of pity who have minds, but do not understand; who have eyes, but do not see; and who have ears, but do not hear. Such people are little better than irrational animals, because they are unconscious of the life of the spirit which is the real source of all life. Life of the spirit is the kind of life which knows no death. Out of sympathy for such men, I offer this treasure of guidance with the utmost regard and affection, hoping that unbiassed minds will surely pay their very best attention to it, and sincerely ponder over the same. No book on the surface of the earth enjoys the peculiar privilege of everlasting life, except the Holy Quran of Islam. All others have fallen a prey to death and decay; but this book is ever yielding rich fruit which is the token of life. Even to-day, men who follow it, feel the same thrill of life as did those who acted upon it at the time of its revelation. Know ye, lovers of life, that there is no living book under the vault of heaven, except the Holy Quran; there is no living faith under the sun, except the Sacred Islam; and there is surely no living prophet in the world, but the Holy Prophet of Arabia or one who gets His spirit and becomes completely like-minded with Him."

A. R. DARD.

THE HOLY QURAN AND THE CHRISTIAN SCRIPTURES.

To the Editor, "Review of Religions."

Dear Sir,

I read with interest the reply of Rev. H. W. Weitbrecht Stanton to my comments on his article on the Ahmadiyya Movement in the January issue of the "Moslem World." I am glad to find him fix me on one point, "Which are the Scriptures to which the Koran gave testimony as the Word of God entrusted to it for confirmation." Why he avoids the other issue I need not go into here. To us Moslems this question is immaterial, as I shall indicate briefly later on, but as my friend regards it as a central point, therefore, I feel it my duty to satisfy him in this respect.

It is immaterial to us, because we Moslems believe that divine revelation was suited to the evolutionary stages of mankind, and the local needs. It was true in its place and time, but with the advent of Muhammad a new era of universal revelation was ushered in, abrogating all previous laws that had temporary and local associations. If we accept that the Christian Scriptures are absolutely pure and free from human interpolations, even then we say that they are defunct and out of date.

Before I say anything by way of further explanation, I may state that the Holy Quran confirms all the previous Scriptures; whether Jewish, Christian, Zoroastrian, Hindu, or Buddhistic. At the very beginning of the Holy Book a Moslem is taught to enunciate his creed in regard to such matters in the following words, "We believe in Allah, and in that which has been revealed to us, and in that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus, and in that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit."

Herein we are asked to believe in all reveration that was ever sent down on any of the prophets of God. Perhaps my friend would interpose, " What authority had I to bring in the names of Scriptures other than the Jewish and the Christian?" My reply is in the words of the verse quoted above—" We make no distinction between any one of them." But they are Pagans, says my brother. So are the Christians, for they worship man instead of God. But all the same, we call them the People of the Book. The fact is that as the Holy Quran says elsewhere that Prophets were raised up among all the peoples. " There is no people but has had its warner," runs one famous verse. Again it says that to every people was sent a Teacher who taught them the Word of God. Yet the question remains that the Holy Quran names the Christian and Jewish Scriptures and leaves out others. The fact is that the Holy Quran had to enunciate the general principles and give as illustration only those books and the peoples with whom the first Moslems were in immediate contact. The Holy Quran is not a catalogue of books. If it were to name all, perhaps hundreds of volumes would have been needed to exhaust the list of Scriptures. Foreseeing such an objection, the Holy Quran has very aptly illustrated the point by the remark that " If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though we were to bring the like of that sea to add thereto." Hence the Holy Quran contents itself with the affirmation of the principle and with one or two homely illustrations.

If it uses the word which is considered to mean confirmation of the Scriptures, in some places, it contradicts the same Scriptures in others too. Does not Dr. Stanton know that the Holy Quran condemns the Christian doctrine of the Trinity, the Sonship of Jesus, the Divinity of Mary, Original Sin, Eucharist, the Crucifixion Story, etc? Then what are the so-called Scriptures without these or any one of these? Does he not know that the Holy Quran speaks of the tampering with the Scriptures? Does it not repudiate some of the pious frauds? Does it not denounce celibacy as undivine? Does it not say that people write books with their own hands and then ascribe them to a divine origin? The thing is that our Christian friends never cared to understand the sense in which the Holy Quran has used the term confirmation with regard to the Scriptures. Their sources of information are Muir, Sprenger, Zwemer, Wherry and others who are only controversialists.

There would have been no difficulty for Dr. Stanton to understand the meaning of confirmation if he had carefully studied the words of Jesus Christ. Says he, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever shall therefore break one of these commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." The question is, "Does Jesus Christ here confirm the law and the prophets?" Decidedly so. Then how is it that He abrogates the Jewish law of divorce and re-marriage? Whether the law given by Moses as to the bill of divorce was due to the hard-heartedness of the Jews or otherwise, it was a law and Jesus was there to fulfil it and not to abrogate it. Is he then to be regarded the least in the Kingdom of Heaven by his own verdict? Then what becomes of his confirmation? What would Dr. Stanton think of St. Paul, who threw aside all Jewish law? These two illustrations would help to make him understand the meaning of the word confirmation used by the Holy Quran with respect to the Scriptures.

The Holy Quran does confirm all the Scriptures—including the Christian and Jewish ones, but at the same time it exposes the pious frauds. Does it not say, "Woe to them that write books with their own hands and then say that they are from God just to earn the good things of this life. Woe to them for what their hands have written and woe to them for what they have earned." To show how it aptly applies to the Christian Scriptures, especially to the Gospels, we may not have to go very far. I give the first four verses of the Gospel according to Luke. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." We gather various interesting points from the above quotation. Firstly, in the day of Luke many others were busy writing such accounts. Secondly, the source of all information was the oral testimony handed down from the first recipients of the teachings. Thirdly, none of these witnesses from the very beginning had left any written record or else St. Luke must have mentioned it, for he is writing in later times. Fourthly, Luke himself is not a contemporary of Jesus, or his Disciples. If any reliance can be placed on the manner of narration, "The declaration of those things that are most surely believed among us," "from the very beginning," etc., mark the words believed, and from the very beginning, and most surely, he belongs to a very distant period when facts pass into the stage of belief, and belief becomes most assured, and when instead of plain unvarnished matters, records in order and methodical arrangement come to take their place, and beliefs and dogmas begin to crystalise. Fifthly, many were doing what Luke has undertaken. Sixthly, Luke is not writing under the influence of the Holy Ghost or divine inspiration, but a mere matter of emulation or perhaps partisanship to advocate his party's views. Seventhly, no such Gospels, as Matthew, Mark or John were in existence or how could Luke ignore the Divine word? Yet this Gospel according to Luke, along with the other Synoptists as well as the Fourth Gospel are termed as Scriptures by the Christians. No wonder the Holy Word of God had to repudiate in unmistakable terms the divine nature of these writings.

The whole superstructure of Christianity is raised on the story of the Crucifixion, which the Holy Quran rejects and says that the writers of these stories were ignorant fools, even their inspirers, the so-called eye-witnesses. (Ma-la-hum-bi-hee min ilmin wa la, li-â-ba-i-him. Quran). The same is its verdict about the Sonship of Jesus. It is reasonable to find out what is meant by Confirmation in the terminology of the Holy Quran. It would be interesting to note that the Holy Quran speaks of an Injeel or Gospel that descended upon Jesus. Do our Christian friends have any such thing? Well, the holy Quran only confirms what was given to Jesus. So it confirms the Torah that was revealed to Moses. Do we possess any such book or books? None whatever. This altogether takes away the ground from the Christian contention. The Holy Quran, if it be suffered for argument's sake to confirm the Christian and Jewish Scriptures, confirms the Injeel that was given to Jesus or the Torah given to Moses or the other books given to the Prophets?

It becomes necessary then to understand what is meant by Confirmation. I quote the New Testament writers first to make

Dr. Stanton understand it better. It does not necessarily and always mean the affirmation of the literal truth of a writing, as I have shown in the case of Jesus, wherein he expressly violates the teachings of the Old Testament. It means to fulfil, accomplish, or make good, Rom., 15, 8 (to confirm the Promises made to the Fathers). In I. Cor., 1, 6, the testimony of Christ was confirmed in you. In this sense of fulfilment of the covenant and prophecies, pertaining to the coming of Muhammad, the Holy Quran is really the confirmer of the previous Books. Says the Holy Word: "And when Allah made a covenant through the Prophets—certainly what I have given you of Book and wisdom—then an apostle comes to you verifying that which is with you, you must believe in him and you must aid him." He said: "Do you affirm and accept My Compact in this?" They said: "We do affirm." He said: "Then bear witness, and I am of the bearers of witness with you." (Chap. iii., 80.) Herein the Confirmation is used in the sense of the fulfilment of the covenant and the prophecy in the person of the Holy Prophet of Arabia.

In Chapter v., 46-48, the word "Confirmation" is used in the sense of ratifying the main spirit of the teaching; the Injeel which was given to Jesus confirms the teachings of the Torah given to Moses, and the Quran confirming and embodying their spirit and teaching in itself. It says: "And we have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore follow according to your revelation and not what they assert owing to their ignorance after thou hast received the real light of truth." The Arabic word for "guardian" in the original is "Muhaimin," which means the securer and includer of everything of permanent value in the other Scriptures. In another place we are told that all the previous Scriptures are embodied in the Holy Book, and no teaching of real universal value left out (Fee hâ Koto-bun Qay-yi-mah. Quran.)

Dr. Stantion says I avoided this issue in my "Notes." If he reads them again, in the light of the above remarks, he will find them not only relevant but a frank statement of fact. I quote them here: "To proclaim the holiness of Jesus and other Prophets, to announce that what they taught was divine, to teach that there is a good deal of truth in the older Scriptures—what more does our reverend friend expect of Islam, Quran, and Ahmadiyyat. Is it adroit avoiding or boldly facing the question, to confirm what is true and condemn what is untrue and a foreign growth?" I draw his attention to the last lines of the same "note": "Let him leave aside polemics and think calmly and dispassionately. We want to promote peace and harmony. Let us understand."

I would request him not to draw my attention to Muir or Dr. Zwemer. Let him read for himself and think for himself. There have been millions of Muslims who knew Arabic and Greek both, and they went into this question, and their conclusions have been far different from Muirs and Sprengers. Let us not worship man. We have to die one day and appear before the Divine throne where we shall not be asked what Muir thought for us, but why we rejected the righteous ones of God. The feast is now spread before all—if only they would avail themselves of the invitation. The heavenly kingdom for which Jesus prayed and taught others to pray has been set up. Blessed are they who enter it. Peace be with those who follow the truth.

(Editor, "Moslem Sunrise," Chicago.)

The "Brotherhood," of April 25 (Ireland) writes:—

"A conference on 'Some Living Religions within the Empire' was held in London last summer, and excited a considerable amount of interest in the study of Comparative Religion. One direct result of that conference and of the interest it aroused has been that a magazine, entitled 'The Review of Religions,' previously published in India, has been transferred to London. It is edited by Mirza Bashir Ahmad, M.A., Qadian, India, and A. R. Dard, M.A., London. (The Mosque, 63, Melrose Road, S.W. 18. Annual subscription, 10s.) It is the organ of the Ahmadiyya Movement—a reformed Muhammadanism. Although it has thus a distinctly Muhammadan bias, it is intended to deal impartially also with other prominent religions, and is open to the exponents of all creeds and every school of religious thought."

GOOD FOR EVIL.

We reproduced in the previous issue of our Review an article written by a certain F. H. Davis about the first Muezzin with a view to showing how some of the seeming friends of Islam misrepresent Islam and poison the world against it.

Leaving out the various sinister reflections which he indirectly throws all through his article, we simply draw the attention of our readers to one glaring instance where he unmasks himself and openly betrays his ignorance and malice against Islam.

Referring to the tragic fate of Umayya bin Khalf he says that "Bilal discovered his original masters among a multitude of Koraishite prisoners, and it was with grim satisfaction that he slew them before his face." Nothing could be further from the truth. He forgets the fact that Umayya was the arch-enemy of the Holy Prophet and Islam. Everyone knows that he was the greatest friend and colleague of Abu Jahal. He had left no stone unturned in torturing and persecuting the early Muslims. But the writer of that article makes it appear that he was only the master of Bilal who had maltreated him while he was his slave.

What is worse than this is the grievous misrepresentation that gives the whole affair a colour of cold-blooded murder. We are unable to understand what led him to omit the real background of the scene. We need not detail here the full circumstances of the case, because it would suffice to say that Umayya was killed in the well-known battle of Bedr, along with the other leaders of the Meccans. Even the most liberal stretch of meekness would not tolerate the returning of good for evil at a time when a battle like that of Bedr was being fought in the world.

Moreover it is not quite true to say that it was Bilal who murdered Umayya. Ibu Hisham says he was killed by a man of the tribe of Bani Mazin. It is also said that he was murdered conjointly by Maaz, Afra, Kharija, and Khubail (Seerat ibu Hisham, page 414). In fact Umayya bin Khalf was such a well-known leader of the infidels that every Muslim was perfectly justified in murdering him under the circumstances. No sane person could blame Hazret Bilal (may God be pleased with him) for his murder.

To say that "there is no returning of good for evil in Islamic faith" is a mere mis-statement of fact. Of course Islam does not enjoin upon its followers to thoughtlessly return good for evil, because it is an evil in itself.

There are many verses in the Holy Quran in which the Moslems are enjoined to return good for evil provided it involves no harm or injustice to anyone else. The Holy Quran says, "When a man injures and oppresses you and deals unjustly by you, you should deal kindly by him and forgive him. Thus will you strike at the root of hatred and enmity, and he who was your enemy will become your fast friend" (41 : 34), And "the recompense of evil should be in proportion thereto, but if a man forgives a trespasser under circumstances which are calculated to effect a reformation in his conduct, and which do not lead to disorder or disturbance, his reward is with God. Verily He loves not the transgressors" (42: 38). And it says, "The reward of those who forgive the trespass of others—intending thereby to effect a reformation—is with God. God loves not the transgressors" (42: 40).

In the face of so many verses of the Holy Quran it is preposterous to say that "there is no returning of good for evil in Islam." These are not mere precepts which were never acted upon. The Holy Prophet and his companions lived up to these ideals. Imagination shrinks from contemplating the outrageous treatment to which the Holy Prophet and his companions were subjected in Mecca. But when in the battle of Badr his tormentors and persecutors were brought to him captives he allowed them, with a magnanimity unknown in history, to get ransomed. This is not a solitary example in his life. When after the fall of Mecca the Holy Prophet marched into the city as conqueror he enquired of the Meccans how should he treat them. "As Joseph did with his brothers when they came to him repentant." "There shall be no reproof against you this day," said the Holy Prophet, "Allah may forgive you, and He is the most Merciful."

There was no proscription list. The amnesty was unqualified. The companions of the Holy Prophet followed the footsteps of their revered master in this respect. Mistah, a servant of Hazrat Abu Bakr, took the most prominent part in slandering the conduct of his daughter, Aisha. This episode, to which the Holy Quran refers, developed into a source of the deepest mortification and distress for Hazrat Abu Bakr and Hazrat Aisha. But Hazrat Abu Bakr did not even stop the stipend he used to give to Mistah. It is related of Hazrat Ali that he happened to fight with an infidel in a secluded place at the time when the Moslems and the infidels were at open warfare with each other. Hazrat Ali threw the infidel to the ground and was about to kill him when the latter spit in his face. "I forgive you," said Hazrat Ali, "it has now become a matter of personal revenge, and the Moslems are required to forgive their personal offences and are expected to return good for evil."

The benevolent return of good for evil by Salah-ud-Din when he conquered Jerusalem is an historical fact well known to every student of the Crusades.

GURU GOBIND SINGH AND HIS FOLLOWERS.

In chet sambat 1755 (1699 A.D.) Guru Gobind Singh issued an edict for his Silkhs in all countries to come to him at Anand Pur, and on the 1st of Baisakh, sambat 1755 (1699 A.D.), he held a grand durbar there. Without acquainting anybody with his plan he stood on the pulpit with a wrathful appearance and red eyes and a naked sword in his hand. He exclaimed that he wanted five Sikhs for immediate immolation then and there. His wrathful appearance, angry tone, and strange utterance terrified and confused the congregation. They began to form and express different views about him, and many thought it advisable to run away and others transformed themselves into the position of mere spectators of the sight. There were some who were absorbed in deep contemplation and chanted hymns, revolving in their mind the advisability of offering themselves for the sacrifice. When the whole assembly was struck with consternation, Bhai Daya Rama a Khatri, Sikh of Lahore, came forward, and bowing low with folded hands, addressed the Guru thus:—

"I tendered my head to Thee, O true Lord, when I embraced Sikhism, and if its severance from the trunk serves thy deity to me it is a blessing, and here it is," inclining his head downwards towards the Guru. The Guru took him inside a big Shamiana, a magnificent tent which had been pitched for the occasion, and immediately the blow of a sword was heard and streams of blood came gushing out of the tent. Then the Guru came out and resumed his place with the blood-stained sword in hand. He then demanded another sacrifice. The congregation was horror struck and felt assured that Daya Rama was killed, and their confusion may be better imagined than expressed in words.

Amidst such confusion Bhai Dhana, a jat, came forward and offered his head. He, too, was taken inside and dealt with like Daya Rama. After that the Guru came out again and demanded a third victim. There was not the least doubt now left in the minds of the assembly that the Guru was playing the part of an executioner. The perplexity of the people had no bounds, and none could dare remonstrate with him. At that juncture Bhai Himmat, a jhiwar (a water carrier) stepped forward and volunteered for sacrifice. He, too, was dragged in and was treated like the first two volunteers. The process was then repeated twice over again, and Bhai Sahib Ram, a barber, and Bhai Moh Kam Chand, a chippa (cloth printer) came forward to be slaughtered one after the other, and the murder of the five victims was thus completed. In spite of all the confusion and misgivings of the people there were many more who on consideration had deemed it advisable to offer themselves in sacrifice to propitiate the Guru, but the Guru did not come out to ask for more victims. And before any opportunity was offered to the willing minds to give vent to their feelings the Guru came out with the five persons referred to above equipped like himself. As soon as each of them was taken inside the tent one of the five goats which were secretly concealed there beforehand was slaughtered in such a way as to give an impression to the people outside that the Sikh victim was slain. This novel and excellent mode was adopted by the Guru for the test and selection of true and sincere Sikhs. When the selection had been thus made, the Guru explained the true principles of his faith to the five selected. Having done this he dressed and armed them like himself, and then brought them out arm-in-arm, to the utter surprise and bewildered amazement of the audience outside. Those five were then, as a mark of distinction, seated on a raised platform with himself. The astonishment and admiration of the people were beyond description, and everybody was sorry and repentant that he had missed the chance of being the first victim. These murmurs were heard by the Guru, who exclaimed:—

"Ye are all, O Sikhs, very dear to me. I am grateful and thankful to the Almighty that the faith has progressed so far. The seed of truth and pure faith sown by the first Guru has germinated and grown into a plant which, being well watered and looked after by his successors, has to-day produced five good fruits, whom you see here standing before you. When the illustrious Guru Nanak tested his disciples, there was only one person (Guru Angad) found who stood true to the test and served as a seed to propagate the faith. On applying the same test now to-day I have found five Angad-like Sikhs, and many more, too, amongst you. I am, therefore, confident that the faith will now rapidly progress and propagate."

He then prepared Amrit (nectar or water of life) and initiated the five. When the whole initiation ceremony was over the chosen five were directed to prepare a similar Amrit, and the Guru asked them to initiate him in his turn. They expressed their inability to do so, as he was their spiritual guide. The Guru then imparted to them his spiritual light, and declared that thenceforth they were equal to him in all respects, and there was no difference whatever between them and himself. He told them to consider themselves as good and competent to initiate as he was himself. In order to do away with the distinction of initiatee and initiator, the Guru asked them to initiate him. Therefore the Amrit was prepared and the Guru was initiated accordingly.

He is, therefore, on account of this principle, justly called by historians Vah Vah Guru Gobind Singh ape Gur chela—"Excellent is the Guru Gobind Singh who combines in himself the attributes of being both preceptor and disciple."

(GIYANI, London.)

THE SIGNIFICANCE OF MUSLIM PRAYER.

After two years' experience as a convert to the fold of Islam—the Religion of Humanity—with the Holy Quran as the guide for mankind, the following is my impression of the significance of the Muslim Prayer.

At the time of prayer each one should be pure in mind and body. The Muslim Prayer embodies all modes of adoration and is an aggregate of all forms of physical and spiritual worship.

I. The genuflexion shows that, seeing the greatness of God, one bends oneself down, being wonder-struck, and stands afterwards in excessive humility.

II. Prostration is perfect obeisance, and shows extreme nearness and humility.

III. Sitting implies securing honour and respect bestowed by God, showing that He has accepted the supplication and given permission to sit down.

IV. Lastly, salutation refers to the return from this spiritual journey to ordinary life. The fact most worth noticing is that the worshipper has all the while to regard himself as standing in the Divine Presence. He begins his praise and thanksgiving in the third person, which is most appropriate. Then, pleased with his adoring words, when Allah seems to reveal Himself to him, he directly pleads to Him his incapacity as an adorer, his helplessness, and his need for guidance. Then he utters verses from the Holy Quran—mankind's Final Testament—which are the exact, unerring, unaltered, and untarnished words of Allah, and therefore, it may be said, he seems to hear God Himself speaking to him. Realising the truth he bends under awe, admiration, and love. Not knowing how he can do justice to the greatness of Allah he rises in humility. He cannot stand long, but, considering His infinite greatness and his own insignificance, prostrates himself almost to become dust. Pleased with his humility, God seems to say, "Get up, my loving supplicant, and weep not," and raises him up. Amazed with the infinite goodness of the Great God he cannot help making a second prostration."

No other religion on this earth can come up to it.

A. E. S. MONDEZIE.
(*Trinidad.*)

THE VISION OF NEBUCHADNEZZAR.

"Hath not a plain evidence come unto them of that which is contained in the former scriptures." (Quran, 20: 133.)

"Is it not a sign to them that the learned men of the Israelites know it." (19: 197).

The claim of the Holy Quran embodied in the verses quoted above that there are many prophecies in the Old and the New Testaments regarding the advent of the Holy Prophet Muhammad deserves serious consideration by those who believe in the divine origin of these scriptures. These prophecies are so many and so plain that they admit of no far-fetched interpretation. Prophet Moses foretold the advent of a prophet like unto him; Jesus Christ spoke of a Comforter and a Spirit of Truth; Isaiah dreamt of a great prophet in Arabia; and the prophet Habakkuk prophesied about the appearance of a Messenger of God whose glory would fill the heavens and of whose praise the earth would become full. Solomon sang his praise and Daniel foresaw the building of a mighty Empire on the ruins of the empire of the Israelites.

All these prophecies of the prophets of old refer to the appearance of a Master-Prophet, a great Teacher and a World Reformer, and the Moslems believe that all these prophecies saw their fulfilment in the person of the Holy Prophet Muhammad.

Leaving aside for the present these prophecies I deal very briefly with a vision of Nebuchadnezzar, King of Babylon and Conqueror of Judah. The second chapter of the Book of Daniel gives the vision as revealed by Prophet Daniel. It is as follows:

The King saw a great image whose head was of gold, whose breast and arms of silver, whose belly and thighs of brass, whose legs of iron, and whose feet partly of iron and partly of clay. Then he saw that a stone was cut out without hands which smote the image upon its feet and broke them to pieces. Then the whole image was broken to pieces—the iron, the brass, the silver, and the gold became like the chaff of the summer threshing-floors and were carried away by the wind so that no place was found for them. The stone that smote the image became a great mountain and filled the whole earth.

This is the dream, and then follows the interpretation thereof by Prophet Daniel:

The head of gold was the Kingdom of Babylon, with Nebuchadnezzar as its head. After him there was to arise another kingdom inferior to his kingdom, and another third kingdom of brass, which was to bear rule over all the earth. The legs of iron represented a fourth kingdom, which was to be strong as iron. The feet and toes, part of potter's clay and part of iron, signified the division of the fourth empire, one part stronger than the other. When the fourth kingdom shall have become divided "the God of Heavens shall set up a Kingdom which shall never be destroyed." The last kingdom, which was to break and consume the fourth kingdom, was indicated by the stone which was cut out without hands and which, falling upon the feet of the image, broke them to pieces. This is the interpretation of the vision by Prophet Daniel.

It was fulfilled in this way:—The head of the image, according to the interpretation, was the Kingdom of Babylon. The breast and arms of silver denoted the Kingdom of Medo-Persia which conquered that of Babylon; the belly and thighs of brass signified the Grecian monarchy under Alexander the Great, which conquered and incorporated the Kingdom of Medo-Persia, and by the legs of iron was meant the Roman Empire, very strong and powerful, which in turn conquered the territory which once formed a part of the Kingdom of Alexander. According to the dream of King Nebuchadnezzar the mighty Roman Empire was rent up into two parts on the death of the Emperor Theodosius: the Western part, with Rome as its capital, was ruled by his son, Honorius, and the Eastern part, of which the capital was Constantinople, by another son, Arcadius. Subsequently the Western part was over-run and ravaged by the barbarians, and it virtually ceased to exist in 476 A.D. In 553 A.D., Italy, the Western part, was reduced to a province of the Eastern part of the Roman Empire, which is commonly known as the Byzantine Empire, and was governed by rulers appointed from Constantinople. It was in the time of Emperor Heraclius that the Promised Stone which was cut out without hands appeared. It smote the feet of the image and broke them to pieces. The stone was the Holy Prophet Muhammad, whose followers shattered to pieces the invincible Roman Empire. He was the stone mentioned in the dream which became a great mountain and filled the whole earth. He was the stone which was cut out without hands, because from insignificant beginnings he rose to build a mighty empire which filled the whole earth from the shores of the Atlantic in the West to the wall of China in the East, and from the Cape of Comorin in the South to the gates of Moscow in the North. He was the stone which the builders rejected but became the head of the corner and which shattered to pieces on whomsoever it fell, and whosoever fell upon it was ground to powder. Thus was fulfilled what was said:—

"Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes. Therefore say I unto you, the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder." (Matt., 21: 42, 43, 44).

G. F. MALIK.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

"*A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*"

NOTES.

ISLAM IN GOLD COAST.

Our mission in Gold Coast (started in 1921) is progressing very steadily under Maului F. R. Hakeem. The first missionary who was sent there is Mr. A. R. Nayyar. Most of our brethren there belong to the Fante tribe, who are a very sincere, zealous and brave people. They are building mosques and opening schools in different parts of the country. Our frontispiece shows a School established in Saltpond, the Capital of the Province.

THE TIME OF DELIVERANCE.

The International Bible Students' Association, London, say in one of their latest leaflets that "All over the earth there rises a cry for freedom. The peoples of the world are realising as never before a need for deliverance from their limitations and their heavy burdens, and there is everywhere a restlessness such as has never before been experienced in human history." They further declare that "the recent and present world events, including the British and Jewish activity in connection with Palestine," clearly indicate "that the time of deliverance has come," and "that it is to be confidently expected that this year will see a very marked development of God's purposes."

We agree to all this. But where is the promised Prince of Peace? He has already come. It is, let it be known, Ahmad of Qadian, who has come in the spirit and power of Christ according to the prophecies of the Bible. None else, he says, will ever come and the waiting of all shall be in vain.

NEW CAMPAIGN AGAINST ISLAM.

At the request of the United Council for Missionary Education, Mr. W. W. Cash has recently written a book named "The Moslem World in Revolution," to show that "the Moslems are mentally accessible to Christian teaching to an extent never before known." And it is expected "that the study of this book will lead many to take part in a new campaign to win for Christ the Moslem peoples of the East."

The Bishop of Salisbury writes:—"The situation in the Moslem world is among the two or three supremely critical issues now before the Christian Church."

A special invitation was sent to Dr. S. M. Zwemer, Editor of the "Moslem World," by the British Missionary Societies, to come and address their May meetings. He has stayed here for a fortnight and has in his lectures laid special stress on the need of better organised work among the Mohammadan communities.

MODERNISING CHRISTIANITY.

The Rev. Dr. H. D. A. Major, Principal of Ripon Hall, Oxford, preaching before the University of Cambridge, is reported to have remarked as follows:—"Very serious efforts have been made during the last three-quarters of a century to reform the Church's theology. Terrible doctrines, such as that everlasting torment, the depravity of human nature, the Divine demand for an expiatory atonement, had been discredited and abandoned. Other doctrines, such as that of the resurrection of the flesh and that of the inerrancy of the Scriptures, had been greatly weakened." He proposes that "in order to be a disciple of Jesus, no more ought to be required than that the disciple should call him Lord and Master and strive to follow Him in daily life."

THE GRIST OF THE DIVORCE MILL.

According to the Census Bureau, more than 165,000 divorces were granted in the United States in 1923, or one divorce in every 7.5 marriages. In 1905 only 68,000 divorces were granted; in 18 years the number of divorces has risen by more than 140 per cent. Dr. Ellwood, Professor of Sociology in the University of Missouri, says that divorces are now growing in the United States four or five times as fast as the population. In 1922 the State of Oregon had one divorce to every 2.5 marriages.

It shows that in America marriage is made a matter of mere individual caprice and convenience. In countries where divorce is not easy to obtain there is a growing tendency to postpone marriage or to dispense with it altogether.

It is a pity that with the advance of our so-called civilisation the family—the cradle of morality and religion—is gradually tending to disappear, which means a blow to the welfare of humanity.

Islam stands for moderation and peace. It is the golden mean. It does not make marriage absolutely indissoluble, because there arise various kinds of difficulties which really necessitate divorce, but on the other hand it does not make the fair sex a mere chattel to be thrown away and discarded according to the dictates of caprice and fickleness. Marriage is a serious and sacred contract which can be broken only when it is really necessary for the welfare of all the parties concerned.

SOME CHRISTIAN MISSIONARY SOCIETIES.

There are 700 important missionary societies regularly working for the cause of Christianity in the world. These include only the Anglican and Protestant Societies; those connected with the Roman Church (which constitutes a major portion of Christendom) are separate.

The contributions of the chief countries to these Societies in 1923 were as follows:—

	£
The United States	9,736,084
Canada	722,094
British Societies	2,869,353
Norway, Sweden, Holland, and Switzerland	780,920
Germany	6,395
	£14,114,846

In 60 years the missionary budget has risen from just under £1,000,000 to £15,000,000 a year.

There are 29,188 missionaries, assisted by 150,469 nationals of the countries in which they are working. There are 858 missionary hospitals and 1,686 dispensaries.

COVENANT OF ABRAHAM.

"Dr. Whitney, of Chicago, recommends Circumcision unqualifiedly. A long foreskin is a nuisance. It performs no useful function, fosters uncleanliness, harbours germs, and favours the contraction of disease—notably chancres or syphillis, venereal warts, herpes, gonorrhea, and balanitis. It leads to masturbation; it is one of the causes of epilepsy and various nervous disorders in children, and in adults is a favourable seat for chancres and retards the cure of gonorrhea.

"Circumsicion: By removing unfavourable reflex influences, aids greatly the treatment of spermatorrhea, sexual irritability and other disorders of the genito-urinary tract.

"One of the greatest dangers of an elongated prepuce is the occurrence of phimosis, which is simply a contraction of the end of the foreskin so that it cannot be retracted. Morton states that hemorrhoids, falling of the rectum; dilating of the ureters and pelves of the kidney, and spasmodic stricture are often caused by the intense straining necessary to force the urine through the contracted opening. Any foreskin that completely covers the glands may develop phimosis.

"If circumcision was observed as a national rite it would reduce the yearly mortality in the United States many thousands. It would hasten the stamping out of syphillis in both men and women; save the innocent babies, check the spread of gonorrhea, and eradicate much of the spastic palsies, simulated hip joint disease, muscular inco-ordination, and convulsions in young children. The operation for circumcision is a harmless one—does not delay from work, no discomfort attached either to the operation itself or to subsequent treatment."

FAITH AND FORCE.

Islam being man's nature, all it needs for its success in spreading among mankind is that nature should be allowed to have free play without let or hindrance. Islam's reliance is on human nature or fitrat. Artificial barriers such as intolerance and persecution are fitnat or fitnah and Islam seeks to remove them in the last resort by the use of force itself. How then could it tolerate intolerance and persecution? "The whole trend of Quranic teaching is against it and in one final commandment it was thunder-pealed to man. "There is no compulsion in faith." And the reason was obvious. Faith and force, conviction and compulsion have no common denominator. They are not on the same plane. Nor is force necessary for a faith which makes its appeal to man's reason and to which his nature itself impels him.

—" The Comrade."

OUR MARTYRS.

Mr. E. L. Gardner, General Secretary Theosophical Society, London, writes that the following resolution was passed by the South Indian Conference, which met at Adyar, Madras, on the 12th April, 1925:—

" The members of the Theosophical Society, South India, assembled in Conference at Adyar, while placing on record their emphatic protest against the stoning to death in Afghanistan of certain members of the Ahmadiyya sect of Islam as being contrary to both humanity and the true spirit of Islam, and while requesting the Government of India to take necessary steps for using freedom of conscience to the Indian citizens resident in the ancient kingdom of Afghanistan, wish to add the assurance that no political or sectarian feeling whatever has actuated the above resolution, the Society as such having no political or sectarian creed whatever."

DR. ZWEMER AND QADIAN.

In an article on " Islam in India," published in the "Church Missionary Review," London, Dr. Zwemer, referring to his visit to Qadian, says:—

" Our reception was most cordial. In fact, they had sent to meet us at another railway station and invited us to spend days instead of hours. My friend, Dr. Mohammad Sadiq, of Detroit and Chicago, was in evidence and apologised that he could offer us no ' rocking-chair and honey-dew melons.' They gave us of their best and we saw all there was to see. Printing presses, mailing bureau, post office, theological school, girls' and boys' schools, a busy hive of propagandism. Not only is the ' Review of Religions ' published here, but three other magazines; and correspondence is carried on with London, Paris, Berlin, Chicago, Singapore, and all the Near East; pigeon-holes filled with possibilities; shelves crowded with encyclopædias, dictionaries, and anti-Christian philosophies; an armoury to prove the impossible; a credulous faith that almost removes mountains."

ISLAM AND HUMAN NATURE.

There is no doubt in the fact that the real object of all religions is to make a person follow the will of God in a manner that all his words, thoughts, and actions may be called the worshipping of God. Hence only that religion is a true religion which can create such a spirit of obedience and worship towards Him by providing means which may lead a man willingly or unwillingly to a complete surrender of his will to the will of God, to sacrifice all his desires for His sake, and to entrust all his works to Him so as to feel pleasure only in the pleasure of God.

A study of human nature shows that there are only two motives in it for obedience—love and fear. There are many who would sacrifice their lives for the sake of love, and there are many who would devote the whole of their lives in the service of others out of fear. There are some who are naturally so constituted as to feel a great repulsion at the use of a little severity, so much so that they are unable to do anything which they are forced to do. On the contrary there are some who get spoiled with love. Sternness can exact as much work from them as desired, but they would do nothing with courtesy and kindness. We find parents admonishing their children with kindness, but if they take no notice of it they have to adopt severer methods. If parents were to be severe where they should have been kind, and kind where they should have been severe, their children would surely get spoiled. Therefore religions which inculcate under all circumstances only meekness and love towards all cannot be called universal, because there are found some people who would take no notice whatsoever of meekness and love; and neither are those religions fitted to work a complete reformation of the whole world which prescribe severity as a panacea for all kinds of ills and wrongs, because there are found people whom severity makes worse. So only that religion can be called a true religion which combines in itself both kinds of teachings and which prescribes ways and means suited for all kinds of people and for all occasions.

A Christian says "God is Love," and the sentence sounds sweet to the ears. But can it do any good to those who are always found to be obstinate, headstrong, and caring for nothing else except severity. When such people come to know that God is Love, and they also happen to believe in Atonement, they would never care to mend their ways.

The Arya sect of Hinduism declares, on the other hand, that when a sin is once committed there is no way out of it to forgiveness; the sinful person must undergo for it the severe punishment of transmigrating into a thousand bodies. Such a dreadful punishment cannot help all human beings to follow the will of God. When once a sin is committed they would continue committing more and more sins because they know that they cannot suffer more than what they have already deserved. When they have to suffer so much for one sin, why should they lose to enjoy the world to its full.

Islam is the only religion which keeps in view both these aspects, and this shows that it is a true religion revealed by the God of all. In the very beginning of the Holy Quran it lays down teachings suitable for both kinds of people. As love should precede fear it has first mentioned those things which inspire love and gratitude—i.e., the beauty and the bounty of God. It says: "All praise is of God," Who is free from all kinds of defects and Who possesses all kinds of beauty and goodness. This is the personal aspect of His Beauty. Then it mentions the Divine Bounty by adding the words, "Rabbul Alameen"—i.e., He is the God of all human beings, animals, stones, and vegetables. It is He who makes a king and a beggar, believer or otherwise, to grow like a seed till all gradually attain to the perfect stage of their development. He is the God equally of all, from the lowest to the highest.

When a man thinks of the vast provision which God has made for the welfare and proper development of his physical body he naturally thinks of what He should have done for his soul. So He is further described to be Rahman to supply this need. Rahman revealed the Holy Quran for the guidance of the soul, about which a question could be asked as to what use could this Book be for man. So God is further described to be Rahim, which means that good actions are not wasted—He rewards them as much as possible. But for those who oppose Him He is the Master of the day of Retribution. If people do not follow Him out of love He can punish them severely with a view to reform them, as He does, with hundreds of various kinds of chastisements and punishments.

A reading of these verses at the time of prayer will lead all kinds of people to say, as the Muslims do, addressing their God—"Thee alone do we worship, and from Thee alone do we ask for help!

This is a distinctive teaching of Islam suited for the uplifting of humanity and well adapted for the betterment and advancement of all who seek for righteousness, purity, and piety. It is surely superior to all others.

THE STUDENT CHRISTIAN MOVEMENT.

If I had to explain the Student Christian Movement to one who knew nothing about it I should like to be able to transport him to the Albert Hall in Manchester one day during the first week in January of this year. On the platform he might have seen a slender figure in a blue Chinese robe speaking about his country, its needs, its hopes, its aspirations to an audience of some 1,600 students drawn from all over the world—to say nothing of the strangers' gallery. The occasion was one of the quadrennial conferences of the Student Christian Movement of Great Britain and Ireland. Such conferences have been held once in each student generation since the foundation of the Movement in 1892, except during the War. The audience was composed of students from 240 British Colleges of all kinds, and of delegations from 33 nations. The Chinese speaker referred to was Mr. T. Z. Koo, Travelling Secretary of the World's Student Christian Federation, who was Vice-Chairman of the Conference, the Chairman being a Scottish Student. The purpose of the gathering was to consider the international problems of the modern world in the light of the teaching of Jesus Christ.

In many respects the Conference was symbolic of the Student Movement and its work. In the first place it may be taken as illustrating the nature of the membership of the Movement. In Great Britain the Movement is a federation of self-governing societies of students in 260 Universities and Colleges. Of the 60,000 students in these Colleges, 10,000 men and women are members of the Movement. Self-governing National Movements, similar in character to the British one, are to be found in many countries throughout the world, East and West. They are united in the World's Student Christian Federation, which has a world membership of 30,000 students. It should be said that membership is confined to present students, which means that the entire number has to be renewed every three years. In spite of this it has gone on growing steadily for 30 years. The Movement is thus a Student Movement; it is not one conducted by senior people for their benefit. In Great Britain at least the governing committee is composed of undergraduates, and it regards as its field of work students anywhere.

The Conference also illustrates the scope of the interest of the Movement. There were few of the great issues with which humanity is confronted to-day which did not come up for examination, as may be seen from a perusal of the published report.* The Movement began as an organisation for securing volunteers for foreign missionary work and that feature has always remained. It now concerns itself with the whole question of the meaning of Christianity and its application in the modern world. It leads its members to the study of the Bible and of Christian doctrine, of social and international problems. At these Conferences it tries to secure speakers, leading experts belonging to many different Christian denominations, and through its Publication Department it issues every year thousands of volumes dealing with such issues.

But while the Student Movement does stand for education and study it tries not to deal with such questions in a merely academic spirit. By reason of their opportunities, and not because of any necessary difference in ability between them and other people, students are called in after life to positions of influence in society, as teachers, doctors, engineers, politicians, writers, ministers of religion and business men. The Student Movement seeks to hold up the ideal of service in all kinds of occupations. While it is still at heart a Missionary Movement, it realises that there is little use in sending out to other countries missionaries of Christianity if the other contacts of the so-called Christian lands contradict the Missionaries' message. The Colleges send out year by year many men to the East as business men and Civil Servants. The Student Movement stands for the belief that these men, no less than the Missionary, should express in their lives and work the spirit of Christ.

The international character of the Movement may be further illustrated by reference to its work on behalf of the foreign students studying in British Colleges. There are some 4,000 of these from 60 different countries. They are all grappling with the difficulties of strange customs and surroundings and often with a little-known language. They are beset by loneliness, and there is no little danger of them seeing only the worst side of British life. The Student Movement tries to help them as British students would wish to be helped if they were strangers in a foreign land thousands of miles from home. It tries to promote friendly relations between them and British students and British homes. Here clearly is a unique opportunity for promoting international understanding and fellowship. The Movement has special Secretaries set apart for this work.

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* "The World Task of the Christian Church." Student Christian Movement. 2/6.

An outstanding feature of the work of the Movement in this connection is the Student Movement House, founded some years ago at 32, Russell Square, in London. It has a membership of 1,050 men and women from 46 different countries. The house is a centre for lectures and discussions and for social fellowship. It is, perhaps, the most cosmopolitan spot in the whole of London. Membership is open to any student, whatever his religion.

The Student Christian Movement believes in Conferences and every year a good many of these are held, large and small, though very few students come to more than one or two during the whole of their College course. In addition to more local Conferences, national ones are held each July at Swanwick in Derbyshire, where 1,500 to 1,600 students usually meet at two general Conferences. Every four years a larger Conference is held of the type described earlier in this article. But only a comparatively small proportion of the members of the Movement can ever come to such Conferences. The real work is done in the local Unions scattered throughout the country. Through lectures, study circles, discussion groups, prayer meetings and the friendship of the members, students are helped to think through their intellectual and moral problems at perhaps the most critical time of their lives, when most people choose the ideals which are going to govern them for the rest of their days. To many men and women each year the work of the Movement means that a religion, which has been till then merely conventional, is made real and eyes which had been confined to local views are lifted to see something of the wider vistas of the life of the nation and the world.

The ideals of the Movement are perhaps best summed up in its official "Aim and Basis," which is an attempt to state in simple everyday language what the Movement stands for: "The Student Christian Movement of Great Britain and Ireland is a fellowship of students who desire to understand the Christian faith and to live the Christian life.

The Movement seeks to set forth Jesus Christ as the supreme revelation of God and of the true nature of man. It sees in Him the one sure guide for all mankind in every sphere of thought and conduct, in art and industry, in politics and the professions, in science and education; the source of power for the overthrow of evil and the renewal of all human life.

The Movement challenges students to recognise the urgent need of the whole world for Christ, without limit of race or nation, and to respond by dedicating their lives to His service as He may guide them.

It calls them to explore His teaching and to follow the guidance of His Spirit in the pursuit of truth, beauty and righteousness; to prepare themselves by study, discipline, and prayer for the tasks of the future; joyfully to accept God's gift of deliverance and life for themselves; and to enter the fellowship of worship, thought and service which is the heritage of the Christian Church.''

The Movement is far from living up to all its ideals, but surely no one who thinks seriously about the possibilities of such a Movement among the students of the world can fail to be impressed by the opportunities it presents for the building of a better world. As Mr. T. Z. Koo said in one of his addresses at Manchester, ''The Student Movement is building the builders.''

HUGH MARTIN.

WHAT IS THE "INJIL"?

To the Editor, "Review of Religions."

Dear Sir,

With reference to the article in your last about the Christian Scriptures and the Qur'an, we shall not get much further till we define exactly what we are talking about.

It is agreed that the Qur'an claims to be the muhaimin or guardian of a certain book known as the Injil among the people to whom the Prophet appealed.

Injil is the Arabic form of the Greek word "Evangellion," meaning "Good News." This name was specially applied to the collection of Greek writings dating back to the first century A.D., in which the life and teaching of Christ is set forth. Manuscripts of these writings in Greek, written in the fifth and sixth centuries, A.D., besides translations in various languages, are accessible. Any one with a knowledge of these languages may satisfy himself that the Book of the Gospels which we now have is the same as that to which the Qur'an bears witness after A.D. 600.

Is there a shred of historical evidence that there was any other "Injil" accepted by the Christian Church at that time? When that is settled we may go forward.—Yours truly,

H. U. WEITBRECHT STANTON.

London, 20th May, 1925.

WHERE EAST AND WEST CAN MEET.

Mr. Rudyard Kipling expressed a generally accepted view when he wrote his famous lines:—

Oh, East is East, and West is West, and
never the twain shall meet,
Till Earth and Sky stand presently at God's
great Judgment Seat;

Those of the Western people who have seen the East and those of the Eastern people who have been in the West very reluctantly admit the fact that there exists such an irreconcilable disparity between the conditions of the West and the East that it seems futile to expect a union between the two in the near future. They are as if two separate worlds which have nothing in common and hence divided by a gulf which is unbridgable. In their colour and creeds, in their sentiments and susceptibilities, in their ideas and thoughts, in their tastes and predilections, in their civilizations and cultures, in their etiquettes and manners, in their habits and customs, in their angles of vision and modes of thinking and in their way of living, and in their dress and food, they are quite different from each other. The Westerner thinks more of this world, the Easterner thinks more of the next. The Westerner is materialistic, sceptic and even atheist, the Easterner is fanatically religious, superstitious and spiritualist. The Westerner is epicurean in his tastes, the Easterner is stoical. The Westerner is practical and worldly-wise, the Easterner is meditative and introspective. The Easterner is fatalist, the Westerner believes in volition. The Westerner is progressive and modernist, the Easterner is conservative, even reactionary; the Westerner is advanced in science, commerce and polity, the Easterner is backward; and there are thousands more differences between the people of the West and those of the East which should better be left undescribed.

In the description of these differences and variations I am not praising the one at the cost of the other. As for myself I am neither Eastern nor Western. To me the terms East and West mean nothing. I am describing these disparities and incompatibilities between the conditions of the West and the East as being born and bred in the East and having lived for some time in the West I can to some extent find them out. I am of those people who believe in the unity of the West and the East notwithstanding the realism of the former and the idealism of the latter; nay, I am a firm believer in the unity of the whole world, despite the fact that labour is up in arms against capital and nation against nation and race against race.

There are apparent and unmistakable signs which speak of a united world and those whom God has gifted with insight into the future are foreseeing the creation of a commonwealth composed of all the nations and communities of the world. The very fact that there is a loud clamour in all quarters for unity, goodwill and amity, is a happy augury of the coming to being of a world of reconciliation and harmony on the ruins of the old world of discord and dissension. The rise of Socialism and the movement of internationalism, the coming to existence of many religious movements which aim at the unification of all faiths and the brotherhood of man, the desire for a common language understandable by all, the gradual disappearance of colour prejudice, the creation of a "league" whose primary object is the equal and impartial representation of all nations, and the everyday inventions which are facilitating the means of communications and inter-relations, are signs enough to show that humanity after it has convulsed for centuries in the quagmire of wrangling and quarrelling is slowly but surely marching towards unity. Dr. Fournier d' Albe, the famous scientist, says in "Quo Vadimus" (published by Kegan Paul) that in only a hundred years the human race will be unified; the earth will be under one government, and one language will be understood, or even spoken, all over the world. Our descendants will take advantage of the enormously increased facilities for transportation to take an afternoon visit to Timbuctoo. They will in any case be able to talk with friends there by the universal radio-telephone, and even to see them by television."

It is not without reason that leaders of different religious and political thought are yearning for an everlasting peace and a feeling of true brotherhood to prevail in the world. No change takes place here in the world below unless it is decreed in the heavens above. It is decided in the heavens that humanity shall no longer remain disunited. There shall be only one religion and only one nation in the world now. God wills that East should modify its rigidity and West should advance a step forward to meet it.

Notwithstanding our differences we are the descendants of one ancestor and the members of one family. It does not matter if some members of the family have colours and tastes different from the colours and tastes of the others. Is it not a fact that very often two real brothers have dispositions and leanings diametrically opposed to each other? Nevertheless they are brothers and the difference in their dispositions and temperaments does not create a difference in their love and affection for each other. Then why is it that we who are the creatures of one Creator Who neither belongs to the West nor to the East should hate and dislike one another because some of us are of fairer colour than the others, and are more advanced in education and polity than the others? Certainly a man who sees his brother poorer or less educated than himself instead of jeering at him tries to uplift him, educate him, and civilize him.

Whether we are Western or Eastern, whether white or black, we are the sons of one father and the servants of one God. Our God, our Allah, is the Lord of all the different peoples, the different ages, and the different countries. He is the God of the Moslems, the Jews, the Christians, the Hindus, and the Buddhists alike. He is the Creator of the Europeans, the Asiatics, the Americans, and the Africans. He is equally Benevolent and Beneficent to all. His Kindness and Mercy and Compassion is as unlimited for one race as for the other. If He created air, fire, water, light, etc., for the white, the black are also equal partners with them in these things. He is equally Bountiful and Graceful to all. He is one God, one Creator, and one Providence. As He Himself is one and is very jealous of the association of any other being with Him, therefore He wishes His creatures and servants to become united into one people. As in the provision of the necessary things that support life He has made no distinction between His creatures, He wishes, therefore, that His creatures should not make any invidious distinction amongst themselves. It is His will, and His will shall be done because He is All-powerful.

Here arises a question. If unity is to come, and, as signs indicate, it will certainly come, then how will it come? Will it come by means of leagues and congresses, by making committees and holding conferences? The world has had enough of these conferences, leagues, and congresses. After all what are these leagues made up of? They are composed of heterogeneous elements which lack a common cord to co-ordinate them, and in which the strongest has his way and say. The tremendous task of the unification of mankind is not a small task to be achieved by the hands of man unassisted with divine help. This object can see its accomplishment only through a person, who like his Creator, is neither of the West nor of the East, by him whom God has sent with the message of peace and unity. At his hands the world shall become united.

All the Messengers and Prophets of God, all the great Teachers of humanity, and the ancient sages of different nations foretold the advent of a Great Reformer in the present times who was to reconcile the warring communities, countries, and creeds. Unlike the Prophets of old, who were raised for their specific communities, this Prophet was to be raised like his Master for the whole world because his Mission was for the whole world and his message for the whole of mankind. His appearance was foretold by Krishna, Zoroaster, Buddha, Isaiah, Daniel, Jesus Christ, and the Holy Prophet Muhammad (God bless them all). Jesus Christ likened his second advent to "lightning that flashes from the East to the West." The Prophet Isaiah said, "Who has raised the Righteous One in the East" (41 : 2). The Holy Prophet Muhammad (may the blessings of God be upon his soul) pointed to the East and said that that was the place for the appearance of the Messenger of the Latter Days. Krishna prophesied about the appearance of a Prophet in the Arya Varta. Zoroaster said that the Prophet of the Latter Days would be of Persian extraction.

The promised Reformer to whose advent these prophecies refer has already come, and come in the East as was foretold. God has decreed that the world shall become united at his hands. He has been sent by the Lord of the heavens and earth, by the Creator of the black and the white, by the God of Asia and Europe. He is not an Eastern, though he is born in the East. Like his Sender He is neither of the East nor of the West. He invites the whole world to the love of God, because in the love of God alone the world can and shall unite. He says, "All ye that are desirous of perpetual happiness and eternal salvation, fly to me, for here is the fountain which will purge you of all your impurities and here you will find the salvation which is the fruit of certainty and a strong faith and perfect knowledge."

The East shall have to bid farewell to its spirit of revenge, and the West shall have to leave exploitation of the East, and both shall unite in the Spirit of God and His love. Let those who seek after truth and desire to attain to the real, true, and actual communion with God, because only thereby all differences are forgotten, drink of the Divine nectar that God has provided for them and fly to the fold of Ahmad, because in him speaks the Spirit of God. If those in whose hands are the destinies of nations endeavour to cure the ill from which humanity is suffering without making use of the remedy which God has provided for them, they will, instead of nearing the goal, continue to drift away from it. It is ordained in heaven that God's Kingdom shall be on earth as it is in heaven. There is only one God in heavens and there shall be only one people on earth, and this shall come to pass when the people of earth shall turn to him who has been especially commissioned by Divine Hands to bring about peace, goodwill, and unity into the world.

G. F. MALIK.

NORTH AFRICAN NOTES.

Recently I was asked to write something about the Moors, Riffs, Algerians, and other Muslim brethren of North Africa with whom I have been fortunate to come into close contact. These fine upright men are a marked contrast to the races of certain European countries. They are dignified in gait, lovable in temperament, and seem to hold a certain heritage of nobility. To visit them at home is a great pleasure. The open-hearted hospitality and friendship warms the heart and immediately provides the real difference between a Muslim house and that of others. The coming out to the gate to greet one is in itself a forerunner of the generosity within. When one puts out the hands and a liberal portion of some sweet perfume is poured over them, it seems a symbol that all worldly uncleanliness is left behind and only the fragrance of purity prevails. Then the meal is in itself full of charm. I have sat with my friends, and the servants ate with us in that charming old patriarchal fashion. There is no showiness in dress. I well remember the story of the French officer (one who was known to me prior to the Great War) who on being invited as the guest of a distinguished Moorish gentleman, not knowing his host, arrived rather late and sat on the carpet eating with a number of Moors. At the conclusion of the meal, not wishing to stay so as to incommode the party owing to the fact that he was a foreigner, he turned to a Moor dressed rather more elaborately than the others, and, speaking French, expressed his hearty thanks for the hospitality shown to him. One can judge how astounded he was to learn that instead of the host he had thanked the door-porter, the host being dressed quite in a simple way.

To-day, if you travel in Morocco or Algeria, you find the same honesty and simplicity everywhere. It is necessary to get to the heart of a people to know them, and it makes one rejoice to find the keen interest displayed by the poorest Muslim concerning his brothers of faith in other parts of the world. To do business in the Sook or Market is a very different thing from European cities. When visiting a merchant there is none of the "no sentiment in business" idea so prevalent in the large Western cities. You are courteously invited to partake of a cup of coffee, and sit chatting on various topics for some little time. Should the Azan be called, you at once proceed to make ablution and perform prayer. At its conclusion you will sit in meditation for a period, and it is easy to observe that mundane affairs are completely effaced by high spirituality. Oh for such a state of affairs in our Western countries! Afterwards business is conducted in a manner which is sufficient to render it a pleasure, and you part each feeling that he has gained a friend. Often when asked to accept a small object you may happen to fancy as a present, one must refuse very tactfully. On one such occasion I was told that "the jewels in my conversation outweighed the value of a hundred such trinkets."

Then the question of the Mosque. Of course, in European clothes, with an unmistakably European hat, it arouses some comment when one enters, but after removing the shoes, performing wuzu, and commencing prayer, no notice is taken. At the end of prayer you enter into conversation with those present. It is interesting to know how in out-of-the-way spots those present know of you by repute. Despite the stories circulated by novelists and others, there is not the slightest objection to a stanger entering a Mosque. The only difficulty one is likely to experience is the caution of a well-meaning or over-zealous policeman who may tell you it is best not to enter. Here it may be necessary to say that parties of noisy and thoughtless tourists are not welcome, as indeed parrot-like chatter and laughter are not welcome in any church in the West. It is a great pity that owing to the folly of some of these it has been considered necessary by the European officials to refuse them permission to visit certain Mosques. Of course the disgruntled ones immediately say that this is due to "Moslem fanaticism." I remember a lady telling me how she went to a Mosque and was refused admission. By dint of careful questions I soon discovered the reason. She suffered for the sins of some of these foolish globe-trotters.

To return once more to the subject. I have been in contact with the brother-in-law of Abdul Karim, the Riff leader, and other people of that country. I find them good Muslims, honourable and noble, and I feel deeply grieved that they are now in conflict with France. Throughout Algeria, Tunis, and Tripoli there is every welcome for a brother in faith, and, despite the present unnatural divisions, I feel certain that one day these North African people will unite as a great Muslim nation. Islam is spreading at a great rate throughout this Continent, and when the Azan shall ring from Centa to Cape Town civilization and humanity at large will realise the perfect brotherhood brought about by Islam, the religion of Peace.

KHALID SHELDRAKE.

CONGRESS OF RELIGIONS.

"The world is my country,
to do good is my religion."

ELEVEN WORLD RELIGIONS WILL UNITE IN CONGRESS FOR WORLD PEACE.

For the purpose of bringing the combined influences of the world's leading religious faiths to bear upon the problem of world peace, an International Religious Congress will be held at Geneva in August, 1928. The first announcement of the Congress was made to-day at the headquarters of the Church Peace Union following a meeting of the trustees of that organisation. The plan was outlined and discussed at this meeting and the trustees voted that a portion of the income from the trust fund set aside eleven years ago by Andrew Carnegie for the promotion of international justice and goodwill through the Churches should be devoted to the preliminary organisation work of the Congress to be held three-and-a-half years hence.

Plans already approved indicate that this will be the most comprehensive gathering of religious leaders that the world has ever known. Eleven religions will take part; each of which will be represented proportionately in a World Committee of One Thousand, as follows: Christians (including Protestants, Roman and Uniate Catholics and the Eastern Orthodox), Jews, Muhammadans, Buddhists, Confucians, Shintoists, Taoists, Hindoos, Parsees, Jains, Sikhs.

Each of these religions will be represented by a vice-president. The active work will be under supervision of a Conference Committee of sixty, which will appoint a Cabinet of seven members. The officers will be a President of the Committee of One Thousand, a Chairman of the Conference Committee, and a General Secretary.

According to the official announcement the purpose of the Congress is: "To bring together representatives of the world's living religions to discuss the questions relating to international justice and goodwill. To make known the content of each religion relating to these questions. To compare the ideals of human brotherhood and world peace of each religion, and, if possible, secure agreement on the following propositions:—

"The emphasis on human brotherhood as essential to all "religions."

"World peace can be established only through the recognition of Universal Brotherhood."

"The religions of the world can co-operate by each working "in its own sphere for the attainment of these ideals."

"Adoption of general plans looking toward this end."

It is announced that the members of this Committee of One Thousand will not represent their religions officially "but each will be chosen because of his own fitness to serve on such a committee and because he is a believer in one of these great religious faiths."

As tentatively outlined the Congress will last for fifteen days. The first and second days will be devoted to organisation and the delivery of keynote addresses, one each by an outstanding representative of the East and the West, one from the Near East and one from Central Europe. From the third to the thirteenth day inclusive, one day each shall be devoted to an exposition by a leader of one of the great religions on the following topic: "What can my religion contribute to International Justice and Goodwill."

The fourteenth day will be devoted to reports of committees, adoption of resolutions, etc., and the fifteenth day to appropriate ceremonies and addresses.

The official languages of the Congress will be English, French and German.

The plan as outlined to the trustees of Dr. Henry A. Atkinson, General Secretary of the Church Peace Union, received general approval by unanimous vote.

"UNITY."

THE GREATEST UNIFYING FORCE IN THE WORLD.

It is not my desire to take the reader into the labyrinth of religious controversies, rather I would endeavour to point out the direct and plain road to unity according to my own light, and would be glad of any helping or encouraging criticism.

It is admitted almost on all hands that the highest principle of religion is truth. If we can understand the realities of life, it means we fully grasp the truth. Humanity is one, life is one, hence religion can be one. Why, then, so much confused and heterogeneous mass of religious dogmas and conundrums. This is due to a partial or entire misconception of truth. As many divisions from truth, so many divergent religions. If luckily all people happen to grasp the fundamental truth, there will assuredly emerge homogenity, and unity out of disunity, transforming the world into a veritable paradise.

If there can be any greatest unifying force in the world, it can be truth and truth alone, and nothing but truth. Let us refer to our experience. Suppose we are trying to find out the solution of a geometrical or arithmetical problem. As long as we do not find out the true solution there will exist difference and discord, but if we all arrive at the correct solution the result will be complete agreement on all sides. This clearly indicates where truth leads to, and such instances can be multiplied. It is not impossible for us to find the truth. Is it, then, beyond the pale of possibility to have one religion? No, never, provided we all put forth our best endeavours to this end.

There has been evolution in politics—almost all the advanced countries are trying to adapt themselves to the highest form of government. It is likewise possible we may one day discover the highest form of religion to which all men may accommodate. Let, then, the representatives of various religions form themselves into an international religious society or league whose main function should be the discovery of the common links, elimination of divergencies, and eradication of undesirable hostilities. Is this impossible? I do not think so.

Is it not a pity that we bicker over trifling religious differences and never seriously endeavour to unite ourselves in the light of what is common in religions. We look from an angle of divergence rather than of convergence. Herein lies our gravest draw-back. The Hindus, the Mohammadans, and the Christians all believe in one God, and this belief in the existence of God is in my opinion the principle of principles and truth of truths. Can not this belief serve as a silken tie to unite all men together. The fact is that we have not been able to understand the Highest existence, the noblest truth in the real and true sense; otherwise the condition of the world should not have been as it is at present. Let us hope for the better. Let us wish for the better. And let us, by toleration and sobriety, make religion and truth a uniting link between man and man, and nation and nation.

MOHAN LAL.

THE PROPHETS.

We are giving below one of a series of articles which our sister, Miss Budd, a very zealous, devout and fearless convert to Islam in Holland has been writing in the Dutch Press under the name of "An Ahmady Muslema." Our sister, whose Moslem name is Hidayat, joined Islam in the fold of Ahmad only a few months ago. She originally writes in the Dutch language, but as she knows English fairly well, she has translated this article in English, a perusal of which will show how far she has progressed in understanding and assimilating the teachings of Islam.

(Editor, "R. R.")

As a Moslem has to consider all the Scriptures as being of Divine origin, in the same way he has to recognise all the Prophets as Messengers of God. The Holy Quran says:—

"There has been no people, but a Prophet has been sent to it."—(35: 24.)

This fourth article of faith in Islam aims at inculcating upon the Moslems that God is the Lord of all peoples and that His love and mercy go out to all in the same measure. Not only the Prophet Muhammad, but all the other prophets, no matter at what time and to what peoples they were sent are to be recognised and believed in as Messengers of God and we see that the names of all the different Prophets, Moses, Jesus, Buddha and Krishna, Zoroaster, are mentioned as respectfully in the Islamic literature as the name of the Holy Prophet Muhammad himself.

According to the teachings of Islam Prophets are of two kinds:—

1. Those who are sent with a Divine Law, being called Law-bearers like Moses, who brought a Law, and Muhammad, to whom the last Divine Law was revealed.
2. Those who come to warn, reform and remove corruptions and resuscitate faith and lead people back to God after they have gone astray from the right path. They base their teachings and claims upon the law which is then valid.

All the Prophets after Moses, including Jesus, were Admonishers, and for them the Law revealed to Moses was valid. The Prophet Ahmad, the Promised Reformer and Messiah, was raised to bring back humanity to God in Islam. He based his teachings and claims upon the last Divine Law as revealed in the Quran.

Although many Western people are quite ready to recognise all the Prophets mentioned in the Old Testament as Messengers of God, yet with very few exceptions they do not recognise Muhammad as such. The majority considers him to be a deceiver, but some who dare not go so far say that he was an "extraordinary clever" man, an epithet which means nearly the same thing. I will try to prove that Muhammad was not a deceiver, but a Prophet of God and a true servant of his Lord.

Muhammad, who was much loved and highly esteemed by the inhabitants of Mecca (he was called El-Emin, the true, the righteous one), married, when a young man, a rich widow named Khadija. After his marriage with Khadija he cut himself apart from the worldly affairs and entirely gave himself over to religious meditations.

In his 40th year he received his first revelation. The Voice which he heard speaking to him very distinctly filled him with great fear and anxiety. He could not at once decide what really the Voice meant. He became shy and kept aloof from the company of men. This condition of suspense and anxiety continued for six months. It took him time to satisfy himself that he was chosen by Divine Hands to reclaim corrupt humanity. Surely, he who doubts Muhammad's sincerity shall have to admit that the behaviour of a man who has an intention to deceive must be quite the opposite of Prophet Muhammad's demeanour.

When at last peace came to Muhammad, revelations followed each other in quick succession; yet it is only after three years that he started preaching openly. But what was the result? The man who formerly led an untroubled life and who enjoyed the esteem and love of all the members of his tribe was ridiculed and scoffed at. He was threatened with death. These threats culminated in a severe boycott, as a result of which the Prophet Muhammad with his whole family had to seek refuge in a cave, to which no ingress or egress was allowed. At last Muhammad was obliged to leave Mecca secretly.

Should Muhammad really have been an imposter, could he possibly endure for long years all this mockery, opposition, bitter enmity and persecution?

Not long ago a reverend gentleman said what has often been said: "I am quite ready to admit that Muhammad received divine revelations, indeed there are very beautiful passages in the Quran, but the passages containing all sorts of commandments and instructions do not charm me as those he made himself, and I must frankly admit that there Muhammad becomes annoying." In finding fault with the Commandments and prohibitions of the Quran the reverend gentleman forgot the fact that Muhammad was not sent only to revive the faith, but also to introduce a new law, of which commandments and prohibition constitute a component part.

One is not "annoyed" to read those parts of the Surahs of the Quran which contain Commandments to regulate daily life, when he is in need of spiritual comfort. But will a Jew or a Christian when he turns up Leviticus 27 to comfort his spirit say that Moses becomes "annoying" there? Let him be as fair to Muhammad as he is to Moses. A Moslem will not say anything disparaging to Moses because he believes in Moses to be a Messenger of God.

Moreover a man who studies the Commandments contained in the Quran thoroughly and with an open mind will easily see that they do not proceed from a human brain.

Notwithstanding all this, if anybody still regards Muhammad to be an imposter he shall have to answer this question: Why had not God destroyed his work and ruined him before thousands of people were caught in his snare, and thus his falsehood and deception would have become obvious. In Deut., 18-20, we read:

> "But the Prophet who will act proudly, speaking a word in My name, that I have not ordered him to speak, or who will speak in the name of other gods, that prophet shall die."

The words, "that Prophet shall die," of course, are to be understood in the sense that God will cut off the life of such a man before his deeds work mischief among men.

With respect to Muhammad we see, however, that he died at 63 years of age, after he had entirely accomplished his mission and the religion of Islam had taken firm foundations and had attracted hundreds and thousands of millions in its fold. If evil is not annihilated and virtue does not succeed in this world, then how can we distinguish between right or wrong.

Is the success of Islam not a clear proof that it is indeed the only religion acceptable to God?

Here arises a very natural question: If Islam is a true religion and Muhammad a true Prophet of God, then why is there no mention about both in the former Scriptures and why has no Prophet predicted Muhammad's appearance? To answer this very pertinent question I will refer to the following verses of the Bible, in which clear prophecies about the Holy Prophet

Muhammad and about his progenitor Ishmael are to be found.

In Genesis 17, God speaks to Abraham about his covenant with Isaac and then Abraham supplicates to God: "Oh, that Ishmael might live before Thy face" (Gen. 17, 18).

Ishmael was the son of Abraham and Hagar, and the elder brother of Isaac. The latter was progenitor of the Israelites, and the former that of the Ishmaelites or Arabs. Thus the Arabs and Israelites are brother-peoples.

To Abraham's supplication God answers: "And as regards Ishmael, I have heard thee."

Thus Ishmael should live "before the face of God," which is meant that Ishmael's progeny would live and prosper.

This promise was fulfilled, when God raised from among the Arabs, the offsprings of Ishmael and the brothers of the Israelites, His Prophet.

As we read in Deut. 18: 18, the following prophecy: "I will raise a prophet from among their brethren like unto thee and I will put My words in his mouth and he will speak to them all that I shall command him to speak."

God speaks to Moses and says, that He will raise a Prophet from among the brethren of the Israelites. Thus this Prophet will not be raised from among the Israelites nor from among their progeny, but from among their brethren, namely, the Ishmaelites, who are Arabs only.

MISS BUDD.

GROPING IN THE DARK.

There is a passage in Micah v., 2, which is generally taken to be a Messianic prophecy. The scholars who have made a study of Micah declare this verse to be a gloss by some scribe who, just to give a relief from the depressing state of affairs, inserted this passage to give a message of hope to the drooping spirits of Israel. Evidently it refers to the post exilic periodical raids carried out by the North Arabians and Jerahmeclites against the Southern Jews, some of whom were carried into captivity, and this the writer regards as a visitation from heaven owing to the permeation of falsehood into the civil and religious system of Judah. Further on, to mitigate the severity of this pronouncement, the writer says the Jews will amend, and, while on the Jerahmeclite or Arabian soil, they will be delivered and their opponents will suffer a crushing defeat at Zarephath. So whenever a raid is attempted by the Ishmaelites there will be no lack of leaders to retaliate on the invaders. That seems to be a post-bellum prophecy.

Strange as it may seem, our Christian friends have seized on it and made it a ludicrously fulfilled presage about the advent of their Messiah. Ludicrous because the Jews have at least some semblance of truth in that they applied it to their deliverance either by a Messiah, or by the defeat of the raiders who had carried away some of their kin into captivity. If the Christian writers had only confined themselves to this general Messianic interpretation perhaps they could do it with some show of semblance, as they have done in many cases where the prayers of individuals have been given the colour of prophecies. But in this case the connection which they have tried to establish between this so-called Messianic prophecy and its fulfilment is so wide of the mark that one is left gaping with astonishment.

In Matthew ii., 23, it is written that Joseph "came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene." The Christian controversialists are up against a great difficulty. Not a single instance can be cited from the writings of the old Prophets where one could find such a passage. Not only is the Old Testament devoid of such blessed message but even the Jewish books of Mishna and Talmud, etc., are all without any such prophecy. What is still strange is that the Old Testament does not even so much as mention the name of Nazareth. Josephus, a great Jewish writer, in his famous history, does not refer to any such town. Yet to meet such a situation the Christian advocates have fastened upon this Micah v., 2, prophecy, which does not contain the word Nazareth. It speaks of another town, Beth-Lehem Ephratah, but it has nothing to do with either the birth, death, or the ministry of Jesus. Historians and geographers who have made survey of literature and topography make the bold assertion that no town by the name of Nazareth existed in the days of Jesus. In the face of such facts how spurious seem the claims of these gospel narrators. Elsewhere, as here, they boldly make claims which can never be substantiated, and present research work has falsified many of the things which they have recorded as facts.

There is another group of people who claim to be modern but who have outdone their Christian prototypes. These are the followers of Bal and Bahaullah. They have gone many steps further. Where they find the word "light" they say it presages the advent of Bahaullah, and wherever they come across the word "darkness," whether it is in poetry, drama, romance, or so forth, they say it stands for the enemies of the last Manifestation. For instance, John, in his Revelation, 21, 23, describing his vision, says: "And the city had no need of the sun, nor the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." The phrase "glory of God" has been seized upon by the followers of Mirza Hussein Ali simply because the latter took upon himself the title of "Bahaullah," meaning the glory of God. The correspondence in significance between the two phrases entitled Mirza Hussein Ali to the supreme position of glory of God. This is just the same as to say that if I were to assume the name of God, and then put forth the claim that wherever in the older Scriptures the word God occurs it invariably refers to me.

Here is another instance. In Matthew xxiii., 8-12, Jesus addresses his disciples as follows: "But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called Masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." As luck would have it the word "servant" occurs in one of these verses, and as the successor of Mirza Hussein Ali, Abbas Effendi by name, chose to call himself Abdul Baha, meaning the servant of God, hence it is proven that the prophecy underlying the word "servant" has been fulfilled in his person. Nor time, nor place, nor rhyme, nor reason, but they would have them all, context or no context; the one must be called a Nazarene to fulfil the prophecies given by the old Prophets which nowhere exist, and the claims of the other two must be accepted because their self-assumed titles happen to correspond with a word here or there.

MUHAMMAD DIN.

TWO SISTERS.

Ayesha and Asma were two sisters. They were the daughters of an Arab merchant named Abu Bakr. Of this Abu Bakr, who was among the first converts to Islam, Sir William Muir says in his "Life of Muhammad": "Abu Bakr was a diligent and successful merchant. His generosity was rare and his charity unwearying. His judgment was sound and impartial, his conversation agreeable, and his demeanour affable and engaging. His society and advice were therefore much sought after by the Coreish, and he was popular throughout the city (Mecca)".

Of his two daughters, Ayesha and Asma, the world knows more of the former than of the latter. Ayesha was married to the Holy Prophet of Arabia (may peace and the blessings of God be upon him) and of all his wives she was the most intelligent and keen and understood Islam, the religion taught and preached by her illustrious husband, best; nay, she knew it better than many of the men, and was very helpful to him in teaching it not only to Muslim ladies but also to Muslim men and it was for this reason that the Holy Prophet of Arabia (may peace and the blessings of God be upon him!) loved her most. He was wont to say to his companions, " Learn half the religion from Ayesha." And we find that after the death of the Holy Prophet (may peace and the blessings of God be upon him!) his companions often resorted to her to have many things made clear to them by her. The questions which they put to her pertained not only to the private and domestic life of the Holy Prophet or to matters relating to women, but also to important matters of general interest and even to the exegises of the Holy Quran. Not only did her contemporaries learn much from her, but even the generations that came after have profited a good deal from her sayings that have been handed down to posterity by the traditionists. Her words throw a very useful light on many points which have since become subjects of controversy. For instance, with regard to the Miaraj or the Ascension of the Holy Prophet (may peace and the blessings of God be upon him!), she who heard the account direct from the Holy Prophet himself, held that it was a spiritual vision, as clear and as real as that one sees in waking, but that it was not a physical ascension, as many men ignorantly think to-day. There is another point, with regard to which she expresses a very valuable opinion, and when we consider that it is a point where even great scholars have stumbled, we cannot help admiring her sagacity and her grasp of the real spirit of Islam. The point to which I refer here is the question of the continuation of prophethood in Islam. Although many eminent men in Islam who personally experienced the spiritual blessings of Islam have declared that the gift of prophecy still continues in Islam and that what has been discontinued is only a law-bearing prophethood, yet the general masses among the Muslims erroneously hold that this gift which is indeed the highest spiritual gift which God bestows on His chosen servants has been totally and permanently discontinued. With reference to this point, the view expressed or rather the warning given by Ayesha is extremely valuable and raises her high in our estimation. She said, "Say He (the Holy Prophet) is the Seal of Prophets, but do not say, 'There is no Prophet after him.'" Thus she emphatically refuted the assertion that there was to be no prophet after the Holy Prophet. She pointed out that the proper way of describing the Holy Prophet was to use the words which the Holy Quran had used concerning him, viz.: that he was the Seal of Prophets, which, as she explained, did not mean that no prophet was to appear after him, but which on the other hand signified that prophets were to arise, but they were to be from among his followers and that only those prophets were to be regarded as true who bore the seal of the Holy Prophet, i.e., who had the honour of being his disciples and who attained to the dignity of prophethood by following in his footsteps. In other words, it was through him that the gift of prophecy was now attainable and that he was in fact a prophet-maker. This was a distinction which no other prophet ever enjoyed before. Formerly, prophets received the gift of prophecy direct from God; they were not indebted to any other prophet for this boon. Prophets were raised in different countries and in different ages and they were independent of each other. But such was no longer the case. Now all the doors of prophethood were closed, save that of the Holy Prophet (may peace and the blessings of God be upon him!) and prophethood could be attained only through this one door, i.e., through the medium of the Holy Prophet. All future prophets were to be the disciples and servants of the Holy Prophet, who was to be over-lord of them all. He was the Prophet of prophets and the prophets that were to come after him were to be given the boon of prophecy through him. Such was the significance of Khatam-un-Nabiyyeen (the Seal of Prophets) and Ayesha was keen enough to appreciate this significance and hence she very shrewdly said, "Say, he is the Seal of Prophets, but do not say, 'there is to be no prophet after him.' " Indeed she deserves great credit for this observation, for many failed to see what she was keen enough to observe.

In short, Ayesha plays a very important part in the history not only of Islam but of Islamic Theology and Islamic exegesis.

She was a remarkable personality, and it will require a volume to describe her character and attainments. It is, however, beyond the scope of this short note to attempt any detailed or full description of her character. I mean to refer here only to one phase of her character, viz., benevolence, which will serve as an index to her whole character, for only a noble character could possess benovelence in such high degree.

She was in the habit of giving away in charity everything she received and never laid by anything. Those were days of Muslim conquest and she could have amassed hoards of wealth if she had only cared to do so. But rendering help to the poor and needy was a passion with her and she spent all her wealth in giving relief to the indigent. Her sister's son, Abdullah, took strong objection to this. "Her hands must be restrained," he emphatically declared. This reached the ears of Ayesha. She was told that her nephew took strong objection to her spending away her property in alms and meant to restrain her from charity. She made up her mind to correct this fault in him. She knew that her pleasure was more precious to him than all wealth and that he would give all to win her goodwill. So she declared: "On me be a vow if I speak to Abdullah." This made Abdullah very uneasy. Her displeasure was more than he could bear. So he began to try all means to conciliate her but she would not yield. She would not allow him to enter her house. Islam demands that we should not enter other people's houses without first getting permission to do so, no matter how nearly related they may be to us. So he could not enter his aunt's apartments without first gaining her permission and that permission she would not give. He tried all means in his power but to no purpose. Not only did Ayesha take upon herself a vow if she saw him, but as a punishment to him she became even more liberal than before. In fact, the vow itself was also meant as a punishment. She knew that he would give all to win her pleasure. So in case she spoke to him, she undertook to pay a vow, which involved the very act to which he had taken such strong exception. To enhance this punishment she let the vow remain indefinite, so that she might spend as much as she pleased to fulfil her vow. Abdullah had objected to her spending away her wealth in charity and Ayesha punished him not only by spending even more liberally than before but also by making her forgiveness of his unwise act conditional on that very action which he disliked. That was indeed a very apt punishment. It was eminently fitted to correct the weakness displayed by her nephew. He must have deeply repented of his mistake. But he was determined to win her pleasure at any price. He made some of those nearly related to the Holy Prophet (may peace and the blessings of God be upon him) to intercede with her on his behalf, but she would not pardon his offence. At last a method was suggested to him which proved effective. She always refused admission when she knew that it was Abdullah who had asked for it. So it was arranged that he should go as member of a party consisting of persons whom she held in high esteem and that party as a body should ask for permission to enter her house, without letting her know the names of all the members. Having entered the house by means of this strategem, he was to rush into the compartment where Ayesha stood and cling to her and not leave her until she gave him her pardon. This was done and pardon was obtained. Now Abdullah sent her four slaves that she might emancipate them and thus fulfil her vow. The emancipation of slaves is the highest act of charity in Islam, so much so that, as the Holy Prophet (may peace and the blessing of God be upon him!) declared, for every limb and every joint and every organ of the emancipated slave, the corresponding limb and joint and organ of the emancipator are delivered from hell-fire. Ayesha, however, was not content with the emancipation of four slaves only, but she went on purchasing the freedom of one slave after another until the number reached forty. That number also does not seem to have satisfied her, for she is reported to have wished that she had made her vow definite, so that she might have the satisfaction of knowing that she had fully paid her vow. It was thus that she punished and thereby corrected the weakness of her sister's son, whom she loved most dearly, next only to her illustrious husband, the Holy Prophet (may peace and the blessings of God be upon him!) and her noble father, Abu Bakr. This incident throws sufficient light on her benevolent temper and her contempt of niggardliness and avarice

We do not know as much about Ayesha's sister—Asma, as we know of Ayesha, but what we know of Asma is enough to show that she too was a worthy daughter of a worthy father. The following incident will show what a noble spirit she possessed.

Asma lived to a good old age. Her son, Abdullah, the very Abdullah whose story we have related above, refused to acknowledge Yazid, son of Moaviah, as the rightful Khalifa, left Medinah for Mecca and was acknowledged as Khalifatul Muslimeen by the people of Hedjaz and Mesopotamia. Yazid sent an army against him, but the expedition was a failure. In 72 A.H. Abdul Malik sent another army against Mecca under Hajjaj b. Yusaf. The Holy City was besieged. Abdullah fought bravely, but there seemed to be no chance against the superior forces of the enemy. At last he was reduced to straits. All his followers deserted him, save a few who were also wavering and might have deserted him any moment. At this juncture he went to his aged mother, Asma, to seek her advice. She was then a hundred years old. He said to her, " Mother, all my companions have abandoned me, with the exception of a few who are also vacillating and might abandon me any moment. What will you advise me to do under the circumstances? Should I go on fighting until I die or should I surrender?" "Do you believe your cause to be just, my son," asked the old mother. " Yes, I do believe my cause to be just," replied Abdullah.

" Then go on fighting bravely until you die."

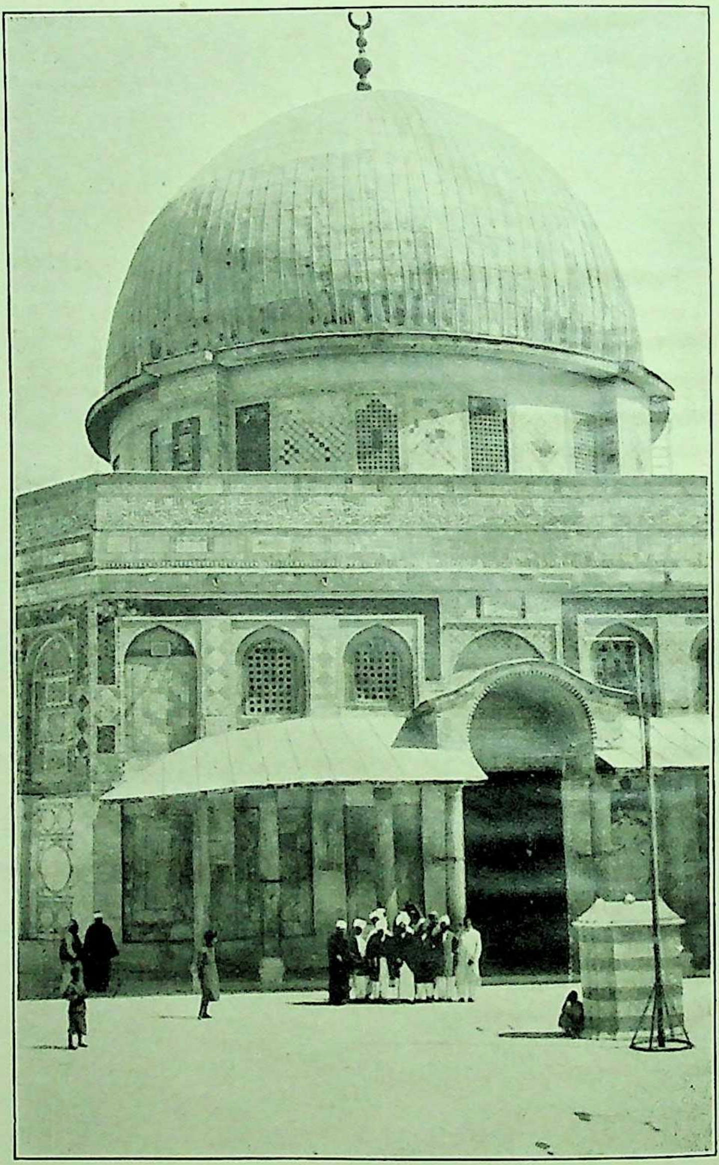
" Mother, if I am killed, I fear I shall be mutilated," said Abdullah.

The brave old woman said, " After a goat has been slaughtered, it matters little to it if it is flayed."

Thus encouraged by the noble words of his brave mother, he bade farewell to her, went to the Kaaba and passed the night in prayer. In the morning he was attacked by the enemy and died fighting single-handed against heavy odds. He was slain in the Kaaba and thus was fulfilled a prophecy of the Holy Prophet (may peace and the blessings of God be upon him !) who had predicted that a ram would be slain in the Kaaba.

Just think of the hundred years old mother bidding her son —her only son—go on fighting until he died if he believed his cause to be just, when the son, being deserted by almost all his comrades and having despaired of success, was half inclined to surrender! Only a noble lady could have done so.

SHER ALI.



MOSQUE OF OMAR.

The Review of Religions.

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

نَحۡمَدُهٗ وَنُصَلِّيۡ عَلٰى رَسُوۡلِهِ الۡكَرِيۡمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

"*A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*"

NOTES.

MOSQUE OF OMAR.

It is said that the Ark of Noah rested at the original site of Jerusalem. As a matter of fact the early history of this ancient city is very obscure, but there is no doubting the fact that it owes its sanctity to its being connected with several of the ancient prophets. The Israelites turned towards Jerusalem at the time of prayer. It is said that Solomon erected the Temple of Jehovah with great magnificence at this most sacred place. This Temple was destroyed by Nebuchadnezzar and built again by Zedekiah. When Hazrat Omar conquered Jerusalem he erected a Mosque at the site of the Holy of Holies. This was rebuilt by Abdul Malik in 688.

His Holiness the Khalifatul Masih, while coming to Europe, visited Jerusalem and prayed in this Mosque in the place where Hazrat Omar is said to have prayed.

CONFERENCE REPORT.

The report of the Religious Conference held last autumn in London is published. It is of 520 pages and can be had from Messrs. Duckworth, 3, Henrietta Street, London, W.C. Price, 16/-.

HIS HOLINESS THANKED.

Sir E. Denison Ross, C.I.E., Ph.D., the Chairman of the Conference Committee, in his introduction to the Report of the Religious Conference is pleased to write as follows:—

"As we had foreseen, it was not always possible to secure the attendance in London of all whom we had invited to read papers; but the response was from the outset most encouraging, and we were especially gratified that the Khalifatul Masih, the Head of the Ahmadiyya Movement, immediately signified his intention to come to London with a number of his followers for the express purpose of attending the Conference. This remarkable enterprise led to great publicity in the Press and secured considerable interest for our Conference."

A STEP TOWARDS ISLAM.

There was a time when the Holy Prophet Mohammad (may peace and the blessings of God be upon him) was terribly abused all over the West. But since the advent of the Prophet Ahmad (peace be on him) a happy change is coming over the world. Sectarianism and fanaticism are giving way to freedom of thought and opinion. In the summing up of the Religious Conference Rev. Tyssul Davis says:—

All the Christs, the Buddhas, the Muhammads, the Gurus, the Rishis, the Avatars belong to the human family, and are the common possession of humanity. They belong to us as men. No tribe has a monopoly of this or that teacher.

WELCOME.

We have much pleasure in welcoming our brother Abdul Hamid Saka Tinubu, son of Brother Saka Tinubu, President of the Executive Committee of the Nigerian branch of the Ahmadiyya movement in Islam, who arrived in London on the 27th of May and proceeded to Glasgow on the 1st of June for the purpose of studying medicine. We wish him and our dearest brother Martin, the late General Secretary of Nigeria, who is here studying law, every kind of success.

MEAT EATING.

Dr. Wood Hutchinson, responding to the toast at a luncheon to the 800 American doctors at the Hyde Park Hotel, Knightsbridge, is reported to have remarked as follows with respect to meat:—"It was the best food ever invented and the instincts which prompted people to eat it were sound and good. There was not a particle of evidence in support of the old nonsense about meat being bad for the kidneys and for sufferers from gout. Meat-eating races like the New Zealand, Australian, and Canadian had the lowest death-rate in the world. Vegetables, of course, should figure in a common-sense diet."

FIRES, FLOODS AND FAMINES.

There have recently been terrible fires and floods in Japan, China and America, and now we learn that "Further heavy floods in the valleys of the Clarence, Lachlan, Murrum Bidgee, Hawkesbury, and Nepean Rivers in Australia have caused considerable damage to property and lives. The Queensland coastal districts have suffered severely from violent storms and floods."

About Russia we read in "The Times" that "A Special Commission was sent to investigate conditions in the Morshansk, Brorisoglyebsk, Tambor, and other districts. It was found that in many villages there had been no bread since the autumn. The food consisted either of remnants of potatoes or of boiled oats received as seed grain; many families are begging from door to door. Similar conditions obtain in other districts."

EARTHQUAKES.

Dr. Jagger, writing in "Scribner's Magazine" for last October, pointed out that the interval between big shocks in North America during the past 300 years had been much less than an average of 50 years, and he added: "Taking the whole of America and coming to the present century, we have had eight tremendous earthquakes since 1898, in Alaska, California, Guatemala, Mexico, Costa Rica, Jamaica, and Porto Rico, averaging four-and-a-half years apart for the 26 years.

It is a remarkable fact that eight earthquakes have occurred after the above article was written. And thus are fulfilled the words of the Scriptures that there would be earthquakes, famines and pestilences. Is it not then the time of the appearance of the Son of Man?

THE SECOND ADVENT.

Mr. J. F. Rutherford, in his book, "The Harp of God," which has been printed 150,000 times, says:—

The most important thing to which all the prophecies point and for which the Apostles looked forward has been the Second Coming of the Lord. It is described by the Prophet as a blessed time. Daniel then says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty (1335) days" (Daniel 12: 12). The watchers here, without question, are those who were instructed by the Lord to watch for his return. This date, therefore, when understood, would certainly fix the time when the Lord is due at his second appearing. Applying the same rule, then, of a day for a year, 1335 days after 539 A.D., brings us to A.D. 1874, at which time, according to Biblical chronology, the Lord's second presence is due. If this calculation is correct, from that time forward we ought to be able to find some evidences marking the Lord's presence."

This calculation has proved quite true. The Prophet Ahmad of Qadian (peace be on him) in whose person are fulfilled all the prophecies concerning the second advent of Jesus Christ received his first revelations about the year 1875. Blessed is he that believes in him.

NINETEENTH CENTURY AND ISLAM.

In the "Nineteenth Century" of June 25th some A. Rustem Bey, in his article on "The Future of Islamism," has made, among others, a very serious and grievous mistake by misrepresenting the teachings of Islam. It is particularly painful and disgraceful because the writer calls himself by a Moslem name. The Christian missionaries could not injure the cause of Islam more than he has thus done. He says: "The process of 'denaturalisation,' as it may be called, which Islamism is undergoing is completed by the renunciation throughout Islamism of the basic conception of the mission of the State formulated in the Koran. This mission is to extend the rule—not necessarily the doctrine—of Islam at the point of the sword, idolaters being given the choice between conversion and extermination, the peoples of the 'Book' (i.e., those provided with a written revelation) between conversion and political subjection. Humanity is divided by the Koran into two great divisions: the Mussulman world, called the Dar-ul-Islam (House of Islam), and the non-Mussulman world, called the Dar-ul-Harb (House of War). The hosts of Islam may not rest until they have achieved the conquest of the entire non-Mussulman world! War, war, war, perpetual war, in the cause of the Faith and apart from all practical interest—that is the primary policy to which Islamdom is committed by Mussulman doctrine."

Nothing could be farther from the truth. We challenge the writer on this point and we declare that the Holy Quran is absolutely against what he has written. It clearly declares:—"There should be no compulsion in religion, for guidance has been made distinct from error, and every man can distinguish between the two" (2: 256).

WESTERN CIVILISATION.

The Reverend Doctor Philip Yarrow, Superintendent of the Illinois Vigilance, America, is reported to have said:—

"I sometimes think lately that this nation will decline and die as Rome declined and died. It seems to me that we have reached the peak of our democracy, and that we shall soon be on the decline of the other side of the parabola.

"That is the history of nations. Always like a parabola, there is the rise and at the peak of this there is the sorry story of great wealth and wild orgies, drink and debauchery and moral disintegration and then the downward slide.

"There is the modern dance—rubbing matches, I call them—and the diabolic combinations of dancing and gin drinking. The gin dulls the sensibilities, decreases the resistance and excites the sex instincts. The dance does the same thing. It is a devilish combination, too much for youth to withstand.

"Our present manners and customs are breaking down all sense of protective modesty in our young girls. By our manners and customs I mean the motion picture, and the shows, the salacious reviews we have one after another.

"Young girls go to the motion picture theatres and see things girls of other generations never witnessed. Bedchamber scenes are frequent; and the pictures almost laugh at lust.

THE HOLY WRIT.

A clergyman remarks that there have been in the twentieth century alone over 25 new translations and revisions of the Bible. He is apt to lament that "the inspired word" has come in for such "a prodigious amount of tampering, clipping, altering, and re-writing." "The living word," he moans, "is turned into 'a tower of Babel.'"

("The Hindu.")

How true are the words of the Holy Quran:—"They altered the words from their places" (5: 13).

THE MOSLEM AZAN.

By

His Holiness the Khalifatul Masih.

In all religions to say prayer in congregation is regarded as one of the most important principles. The Hindoos in their temples, the Jews in their synagogues, and the Christians in their churches say their prayers in congregation. Islam has laid extra emphasis on this religious rite, and it is incumbent on every Moslem to say his prayer in congregation in the Mosque five times a day.

For the proper observance of this commandment, by which all Moslems of a specified area are required to assemble in the Mosque, it was necessary that they should be informed of the time of prayer by some means or other. The followers of different religions have adopted various modes of call. The Christians ring bells and the Jews blow conchs at the time of their prayers, which may be considered good means of informing people of the time of prayer, but it is only a meaningless noise without any reality behind it. When Islam made it obligatory on Moslems to say their prayers in congregation, the question naturally arose, how should they be made to assemble in the Mosque at the time of prayer. Some suggested the blowing of conchs or shell-fish, while others proposed that in accordance with the Arabs' custom fire should be lighted on a high place. None of these proposals appealed to the Holy Prophet Muhammad (peace be upon him) as a proper means of calling men to prayer, but as a last resort he decided in favour of blowing a conch.

Next morning one of the companions of the Holy Prophet related to him a dream in which some one had taught him the way of calling people to prayer. It was :—

Allaho-Akbar ! Allaho-Akbar ! Allaho-Akbar !
Allaho-Akbar ! Ash-hadu al-la-ilaha il lallah
Ash-hadu al-la-ilaha il-lallah.
Ash-hadu anna Muhammadar-Rasul-lallah.

Ash-hadu anna Muhammadar-Rasul-lallah
Hyya alas-salat Hyya alas-salat-Hyya
Alal-falah Hyya alal-falah. Allaho-Akbar
Allaho-Akbar la-ilaha il-lallah. i.e.,

(Allah is Most Great! Allah is Most Great! Allah is Most Great! Allah is Most Great! I bear witness there is none worshipable but Allah. I bear witness there is none worshipable but Allah. I bear witness that Muhammad is the Prophet of Allah. I bear witness that Muhammad is the Prophet of Allah. Come to prayer. Come to prayer. Come to success. Come to success. Allah is Most Great! Allah is Most Great. There is none worshipable but Allah.)

The Holy Prophet, when he heard this dream, said that that was a true vision, and ordered that before every prayer a man should repeat these words with a loud voice standing on a high place so that Moslems should know that the hour for prayer had come.

Though the words of the Azan were not directly revealed to the Holy Prophet, yet as it was taught in a vision it should be looked upon as a result of divine commandments, and its beauty and excellence are to be attributed to that Supreme Being who is the source of all excellences.

In addition to the manifold superiorities which Islam possesses over other religions, as all its teachings are founded on reason and are pregnant with deep meaning, it claims, with justice and propriety, another excellence in its mode of call to prayer over them all. Whereas the means by which other religions call their followers to prayer are entirely bereft of any reality or meaning behind them, the Islamic mode of call to prayer is the essence and kernel of the whole teachings of Islam by means of which it is proclaimed to the world five times a day.

The words of Azan embody seven basic principles of Islam which are the pith and summary of all its teachings:—

1. The first principle is presented before the world in the words, "Allaho-Akbar," which means God is Most Great. The exaltation and glorification of God constitute an integral part of Islamic teachings.

No sane person would ever seek after a thing unless he is satisfied that it is worth his attention and seeking after. Without this satisfaction he could never conceive of trying to get that thing. So one aspect of the Islamic teachings is that it establishes and inculcates the glorification and exaltation of God.

2. The second stage is that of unity, when all distinctions of superiority or inferiority vanish and man becomes so much engrossed in divine love and establishes such a real and deep connection with his Creator that in everything he sees Him manifested. The expression "Allaho-Akbar" (God is Most Great) is followed by the phrase "Ash-hadu al-la-illaha il-lallah" (there is none worshipable but Allah), which signifies that there is none else beside Allah who is even worthy of our attention and fit to be made the object of our search. He is above all comparison. Every beauty and virtue emanates from Him and returns to Him. He is the source of all excellences and the fountain-head of all grace.

Besides these two principles, which prove beyond all doubt the truth that God is the perfect and the only source and origin of all virtues, the Islamic Azan turns our attention to the fact that God is not only perfect in Himself, but He wishes to make man perfect as well. To accomplish this end He has been sending from among mankind His messengers to invite them to real communion with Him, and the Holy Prophet Muhammad was the last messenger of God to invite humanity to the love of their Creator. The expression, "Ash-hadu anna Muhammadar Rasullallah" (I bear witness that Muhammad is the Prophet of Allah) proclaims the truth that God, notwithstanding His being inconceivably higher than man, has not forsaken him to his low state, but He wishes to ennoble him and perfect him through His messengers, and this gives the incontestable proof of His love for His creatures.

The fourth question that naturally arises is, what are the means by which man is morally and spiritually perfected. The answer to this question has been given in the fourth sentence, and what a sublime and true answer is this, i.e., "Hyya alas-salat!" O man, come to worship, prayer, work, and activity. The only way to fulfil the object of the coming of God's messengers, and the means of seeing Him and to commune with Him is that man should try by right methods, and should purify himself by constant struggle against temptations and evil propensities. No other way, no superstitious belief, no relation with anybody, and no atonement for his sins can in any way contribute to his inner and spiritual purification. One way and only one way is open, and that is the way of self-sacrifice and self-annihilation and the treading on right paths.

So long as man does not move with utmost circumspection and vigilance in the right path he cannot attain to his object. The Prophets are not intermediaries between man and his Creator. Their mission is only to lead man on the right path and encourage him and raise his drooping spirits in his spiritual journey by their personal examples; otherwise every man shall have to carry his own cross and bear his own responsibility. Along with this exhortation for constant struggle the spiritual wayfarer is taught that he should supplicate with utmost humility to God and implore for His mercy and Grace so that His love may be excited and He may be his Guardian and Protector in every stage of his journey, and may remove unforeseen impediments in the way of his advancement and progress.

The fifth principle of the deepest import is contained in the words, " Hyya alal-falah " (come to success). It purports that all the divine commandments and precepts are designed for the benefit of man only, and God in no way profits by them. Neither are they meant to put man into trouble; they are not a burden for man; nor is their object to test the love of man for his Creator; but they serve as spiritual cure without applying which the soul of man cannot enjoy immunity from spiritual maladies. They are not purposeless, and the result which their assiduous application produces accrues to him only who uses them, and the deeds and actions of man can never fail to bring about best results.

After this expression the first sentence, " Allaho-Akbar " (God is Most Great) is repeated, not for the sake of repetition but to explain what sort of success is going to befall him and to show that the belief in the exaltation and supreme eminence of God, which is at first the result of reason, takes the form of personal observation and experience when Islamic teachings are acted upon, and the real success of man, according to Islam, lies in the fact that he believes in the incomparable sublimity and unapproachable excellence of Islamic teachings on the basis of his personal observation and experience after he had believed them on the grounds of reason and argument. He then sees the interminable altitude to which he can spiritually rise, and realises that he can see his Creator with his eyes but only when he finds divine attributes demonstrated in his person. So these words embody a big claim that by living up to the ideals placed before man by Islam he can attain to nearness to God to such an extent that he believes in His exaltation and glory on the basis of his personal experience and connection with Him after he had believed in it only on grounds of reason.

The last stage in the spiritual progress of man is explained in the second sentence of Azan, which is put at the end of it again, i.e., " La-ilaha il-lallah " (there is none worshipable but Allah).

After all his spiritual journeys and experiences he comes to the conclusion and the reality is disclosed to him that beside God everything else is perishable and unreal, and that He is eternal and everlasting and the real object of his search.

At first he believed in this truth compelled by the force of reason, but now, after losing his self in his Creator, and after reaching the highest stages of spiritual perfection, he sees with divine light bestowed upon him that except his Creator all things are in their nature destructible, and they depend for their existence on the grace of God. All the chains of cause and effect are unmasked before him and, emerging from the dark plain of materialism, he stands upon a bright pedestal of union with his Creator where the most obscure laws of nature become to him as a book wide open. At this stage he loves God solely for His beauty, excellence, perfection, and His oneness, which is beyond any interference, and is jealous of allowing anything to arrogate independent existence to itself.

These are the seven principles which are the essence of the teachings of Islam, and which the Moazzins (those who call for prayer) all over the world proclaim with loud voice five times a day. Could there be any better, shorter, or more effective way of promulgating the teachings of a religion? The Azan of a Moazzin is a call to prayer and a sermon at the same time. He does not do anything which is useless and purposeless. He is taught that his every deed and movement should signify a deep meaning.

EED-UL-AZHA.

The tenth of Dhul Hij is celebrated all over the Muslim world. It is a sacred day of the sacred month. It is the concluding of the great pilgrimage. Standing in Arafat the day before, pilgrims from all quarters of the world shout "Labbaik Allahuma Labbaik," and spend the whole day together in the presence of their Lord and Master praying and worshipping Him to the best of their abilities. And this day, which is also called the "yaumun nahr," they offer sacrifices at Mina (after Ramye Jimar), and then get themselves shaved to terminate the "Ihram" and then proceed to Mecca for the performance of "tawaf."

Those who cannot afford to go on a pilgrimage, and those who have discharged this duty once, are required to celebrate this day at their respective places and thus demonstrate practically the oneness of their faith and devotion to the Creator of all of the worlds. Early in the morning after sunrise special Eed prayers are offered in congregation, and it is expected that the Muslims living in a city and the neighbouring villages should all gather together at this occasion. The Eed prayers differ from the other daily prayers in so far as the greatness of God is very much emphasised in them. Instead of having the usual one Takbir we say "Allaho Akbar" (Allah is great) seven times in the first Rakat and five times in the second. After the prayers those who can afford should sacrifice an animal in the name of God. The animal should not be less than two years old. It should not be a lean or a lame one. Some people rear a sheep, a goat, or a cow specially for this purpose. The meat may be divided among friends, neighbours, and the poor. It is recommended that the person offering the sacrifice should slaughter the animal with his own hands; while slaughtering it he must say, "Bismillahi, Allaho Akbar, i.e., in the name of God, God is great. This sacrifice commemorates the sacrifice of Ishmael, offered by his father Abraham, in obedience to the will of God (Holy Quran, 37: 192).

The idea of sacrifice is coeval with the human race. From the earliest times we read of people offering sacrifices. Herodotus says that Cheops, the builder of the great Egyptian pyramid, B.C. 4000, "overthrew their temples, and was the first to put a stop to the sacrifice." Offerings are mentioned on Assyrian monuments. In the Vedas we read: "May our oblations please the gods and bring us blessings."

In Genesis, Chap. 4, verses 3 and 4, we read of Cain and Abel, the first sons of Adam, bringing offerings unto the Lord. Noah offered burnt offerings on the altar after the Flood (Gen. 8: 20). Jacob offered sacrifice upon the mount (Gen. 31: 54). The Jewish religion contained a complete system of sacrificial rites, and required their scrupulous observance. According to the law of Moses, sacrifices could not be offered upon the altar except by the priest, nor at any other place than in the court of God's sanctuary (Deut. 12: 5-28). Animal sacrifices were of four general kinds, viz., burnt offerings, sin offerings, trespass offerings, and peace-offerings. The Christian doctrine of Atonement is essentially based upon the meaning and spirit of sacrifice. It is believed that all the sacrifices mentioned in the Old Testament simply foreshadowed and pointed to the great atoning sacrifice of the Son of God.

If there exists a Being, as we know there is, who superintends the affairs of mortals, rewards the virtuous, and chastises the vicious, it is man's interest, as well as his duty, to endeavour, by every means in his power, to secure His favour and avert His displeasure. But how is such an effect to be secured? Is it not by the presentation of sacrifice? Or why has this rite formed so prominent a part of every religion?

In short the origin of sacrifice may be human or divine: there is no denying the fact that the practice is universal and common to the whole human race. The idea of sacrifice in one form or another has played a prominent part in every state of society, savage or civilised. It has formed a basic principle of every system of ethics, religion, and philosophy. Self-sacrifice, self-denial, self-abnegation, self-control, and self-annihilation, the most difficult problems of human life, have always been looked upon as very worthy ideals. Salvation, success, happiness, or summum bonum, nay self-satisfaction and self-knowledge, all depend for their realisation upon a right conception of this fundamental principle of sacrifice.

Islam is pre-eminently a religion of self-sacrifice. It means the sacrificing of oneself to God—perfect obedience. It also means peace, meaning thereby that perfect peace can be attained only by a true spirit of self-sacrifice and obedience. It is a practical proof of our love and devotion towards God. In emphasising the importance of form in sacrifice the Jews have, as should have been the natural result, lost sight of its spirit by restricting it to particular places and persons. They have got a very elaborate and complicated system of its ritual. And the Christians have gone to the other extreme. In emphasising its spirit they have practically disconnected themselves from its formal expression and symbol by regarding Jesus Christ as a great and final sacrifice offered on behalf of all mankind; a mere belief in Atonement is sufficient for the attainment of human salvation. But Islam, being the golden mean, keeps due regard of both form and spirit. A mere form is as valueless as a body without a soul, and a mere spirit is too abstract to have any practical effect on the regulation of human life. So to preserve the form as a symbol and an index to the spirit of sacrifice it has been laid down that everyone who can afford must offer a sacrifice on this historical day. But, as pointed out by the Holy Quran, it is not the outward act the mere form which is the real object. It says:—"There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding against evil on your part (22: 37).

It signifies the sacrifice of the sacrificer himself. Anything material is not needed by nor acceptable to God. It is only a symbol of his readiness to lay down his life and all in the cause of truth. It is for this reason that the sacrificer, while slaying the animal, is required to say: "In the name of Allah, Allah is great." Thus it stands distinct from the old idea of appeasing an offended Diety or of atoning for sins. Eed-ul-Azha in fact is the Moslem Good Friday, with the difference that here every Muslim is required to sacrifice himself completely and voluntarily for the sake of God.

Sacrifices are regarded as the riding beasts that draw man near to God; they are said to resemble the lightning in their speed and brightness. And it is for this reason that the animals to be sacrificed are called "Qurbani" (from "Qurb," meaning nearness), as it has been said that all those who perform it sincerely and devotedly and faithfully see more of Allah and become nearer to Him. And surely this is one of the greatest virtues (Nusuk) of Islam, and that is why it has been called "Nasikat" (sacrifice). "Nusuk," in the Arabic language, means obedience and worship, and this word is also used in the sense of slaughtering these animals. So this commonness of meaning proves conclusively that the true worshipper is he who kills his self and his powers, all his beloved things, simply to please his Lord, the Creator and Sustainer. It points to the fact that the worship which saves one from eternal loss is the killing of the Nafsi Ammara (the uncontrollable spirit or the spirit prone to evil). In short the sacrifices and immolations in Islam are meant only to remind us of this purpose. The Holy Quran explains the reality which underlies them in these words:— "Say, certainly my prayers and my sacrifices, and my life and my death are all for the sake of Allah, the Creator and Sustainer of all the worlds" (6: 163). And the Holy Prophet (may peace and the blessings of God be upon him) describes sacrifices as follows: "Verily, the sacrifices are those riding beasts which carry one to the Lord of the Universe. They efface sins and keep off calamities."

"But it is a matter of extreme sorrow and grief that most of the people are not aware of these hidden points, and they do not follow this exhortation. To them Eed means no more than the taking of a bath and the putting on of new clothes. This day they eat voraciously, along with their family, friends, and servants. Then they get out in a decorous manner for Eed prayer like great princes. And you will find that their greatest pleasure this day lies in the best eatables, and that their greatest need is a very costly dress for the purposes of ostentation. They do not know what sacrifice is, and for what purpose the sheep and cows are slaughtered. From the dawn of the day till late in the night their Eed lies in eating and drinking, in easy enjoyment and fine clothes, in a swift horse and fresh meat. They peck off their prayers like a hen without attending to them at all, and their minds are overrun by disquietude and distraction. Then they get loose towards the various kinds of victuals and eatables. They fall to wantonness, sport and brutality, and they pasture themselves freely in the meadows of passions. They send presents of roasted meat to one another to exult with pride at the flesh of cows and goats. And there are enjoyments and merriments, gratification, passions, and foolhardiness. The hearts of men have died. Sins have increased. Sorrows have deepened. Is it not time for Allah to be merciful to His creatures. Should He not remove the evil? Is the flood of evil not at its highest? Is not the whole earth corrupted? Most certainly it is.

Be ye then grateful to Allah who has remembered you.

He has sent down a timely rain. He has raised His Messiah for the removal of evil, and His Mahdi for the good of the people. Blessed is he who believes in him.

O brothers, our age resembles this month in all respects. Ours is the last age, and this month is the last of our year. And both are near their end. There are sacrifices in the one and sacrifices in the other. Know, therefore, ye wise men, that the sacrifice of the soul is real and the sacrifices of goats are like shadows and symbols.

Misfortunes are many and great, and nothing but faith can save you. Blunders are egregious, and nothing can dissolve them but the melting of the heart. He who stands in awe of the majesty of his Creator shall have a twofold paradise. Sit ye not with the forgetful. Haste ye towards Allah. Cut off all ties that ye be granted nearness and union. And die, ye friends, that life be given unto you.''

THE PROMISED MESSIAH.

The mercy of Allah sought after a light. Behold, I am the Light; I am the Reformer by Command; I am the aided servant. I am the Appointed Mahdi and the Promised Messiah. Verily I have descended from my Lord on a place beyond the ken of man. Verily my mystery is hidden and remote, even from many a righteous soul—not to speak of the common run of men. Forsooth my place is deeper than the diver can fathom; and my ascent is loftier than Fancy can ever imagine. These my feet are swifter than the swift camel on the path of the Lord of men. Associate me not with anyone nor anyone with me. Ruin not your souls with doubt and duel. I am the kernel without the shell: the spirit without the flesh. I am the sun which the cloud of malice can never enshroud. Seek ye my like, and ye shall find him not, even though ye seek him with the torch. I speak not out of pride, but out of gratitude for the favour of Allah Who has implanted this plant. Verily I have been bathed in the water of Light; and I have been purified in the holy fountain of all dirt and dross. My Lord has named me Ahmad. Chant ye, therefore, my praises, and abuse me not. Turn not your affair to despair.

KHUTBAR ILHAMIA.

SONG AND PROPHECY.

One of the books of the Old Testament goes under the name of Songs of Solomon, or better still, Song of Songs, for it is not certain who wrote, dictated, or edited it. Taken as it stands it appears to be no more than a song of love. It is the March Song of Syria, where nature is at its best in this month. The poem seems to be suffused with the beauty of nature and the inspiration of love. Some authorities consider it to be a collection of hymeneal songs which the bride and the bridegroom and the bridal party sung, especially during the virgin spring of March. There has been a good deal of discussion about the sacred nature of these songs. For a long period of time the Jewish fathers would have nothing to do with it as a sacred writing. The Jewish teachers shrank from quoting it; even Philistines neglected it. As late as 90 A.D. we find some of the Jewish supporters of its sanctity fighting against doctors of law who still held to its utter secularity. Since that time allegorical interpretation has had to take the place of the literal in order to keep up its sanctified character. The Jewish allegorists affirm that it describes the successive stages of the spiritual love: the bridegroom is the Lord while the bride is Israel. By constant hammering at this allegorical interpretation it at last was worked into the shape of a lyric record of the intercourse between the Lord and His people from the Exodus to the Messianic times. The Christian writers, taking their cue from the Jewish allegorists, as recorded in "Midrash ha-Shirim," modified the songs still further in favour of the Church, the bride, and Messiah the bridegroom. The song became a prophecy. This forging into its latter shape had its early doubters, and that is why we find sometimes rival theories enunciated, the bride being at times the soul of the believer instead of the Church. The evolution has been at work, but the majority of those who would like to follow Christianity muster under the banner of the Church the bride and the Messiah the bridegroom. We would not quarrel with them, yet at the same time we have our right to say. There is a particular passage in the Songs which has been the ground of so many speculations which we quote here in full:—

"I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love."

"What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved that thou dost so charge us?"

"My beloved is white and ruddy, the chiefest among ten thousand. His hand is as the most fine gold, his locks are bushy and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers; his lips are like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble set upon sockets of fine gold; his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

That is the description of the bridegroom who, the Jewish mystics assert, is the Lord on High. We are not certain how far the Jewish interpretation is in accord with the general tenor of the song as well as the facts. The secular idea seems to be better fitted with the facts, though erotic poetry in the East has been associated with mystic ideas, and the idea seems to be very prevalent. Secular or sacred, there is one thing that we cannot see, and that is the Christian theory is the last one to fit in with the whole, and Jesus is the last person and the Church the least to whom this description can fitly apply. For if the description is all allegory and metaphor we see no reason why it should not apply to Buddha, Krishna, or any one among the world pantheon. If the description means spiritual beauty then every one of countless religionists of the world hold the same view about his faith and its founder. There must be some specific reasons why it should apply to Jesus or the Church in view of the fact that the Moslems the world over claim the same for their own prophet Muhammad—(peace be with him and the blessings of Allah)—and Islam, and perhaps their affirmations seem more plausible and agreeable to facts as they are. Nobody can penerate into the spiritual world, or at least he cannot convince others of his own spiritual experience unless he has some tangible evidence. If everybody could be made to see its applicability to Jesus or his Church there would be very little of the other faiths. Our idea is that such far-fetched and wholly fanciful claims in behalf of the ministry of Jesus have done more to bring him down than raise him up in the public estimation. You cannot arrest others thinking. The moment you put such a problem before others minds would be set athinking as to how its applicability was justified and justifiable. Doubt still lurks in the mind if one out of ten details is left unsolved or half solved. To apply it to Jesus the mind of the reader would instantly revert to Jesus as to how he actually looked. Here there is a physical description. It is so meticulous that it enumerates even those things which ordinary decency would not even mention. He is the non-pareil of the writer. "What is thy beloved more than another beloved, O thou fairest among women?" He is white and ruddy, his head as the most fine gold, his locks bushy and black, fitly set doved eyes washed with milk, spicy and sweet-scented cheeks of flowers, lily lips dropping sweet myrrh. Then the description goes on, mentioning his hands and legs, not leaving the belly and the arm pits. Not being satisfied the writer reverts back to his mouth and countenance, and when he cannot find words to express his happiness and delight he concludes: "Yea, he is altogether lovely." It is as if the lover takes delight in mentioning and describing his beloved, and every word of praise only intensifies his desire to admire him more. It is the inward bliss at the outward grace, and it does not seem to know its end.

If it was all spiritual form and beauty without any outward grace where was the need to enter into a meticulous description excepting the hypothesis that the beloved's lack of all these outward expressions of beauty was made up by a corresponding inward spiritual grace. There have been instances where lack of divine features in the physical compelled the famous Mahmud of Ghazna to turn his whole attention to the embellishment of his inner self. If that be the case with the Christian hero, then the question would naturally arise, why should he be assigned a position which could be better filled by others. "Nobody would bother you," says the great sage of Shiraz, "so long as you keep yourself within the precincts of silence. Speak, and the reason must be demanded for it."

So far as appearances go, Jesus is the last person to claim distinction of being the fulfiller of the descriptive prophecy. I quote only a few early Christian fathers of the Church. The gospels and other books of the New Testament are discreetly silent over this head, but there is enough material in the writings of early Christian writers which leaves no room for doubt that the personality of Jesus was very far from being agreeable and pleasing. "His beauty," says Clemens of Alexandria, "was in his soul and in his actions, but in appearance he was base."* Justin Martyr describes him as being without beauty, without glory, without honour. "His body," says Origen, "was small and ill-shapen and ignoble." "His body," says Tertullian,

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*NOTE.—We do not think it right to use such words as "base" and "ignoble," etc., with respect to prophets.—Editor, "R.R.")

"had no human handsomeness, much less any celestial splendour." There was a well-known tradition in the early Church that he who was supposed to have healed so many cases of leprosy was himself a sufferer under it. That is why in the Christian Church leprosy came to be regarded as a gift of God. Whatever may be the case there can be no doubt about the fact that in person and looks Jesus fell short of the standard of a handsome looking man. As a matter of fact one of the objections against his ministry was his disagreeable looks. The Romans loved beauty. Calgus, one of the Roman antagonists of Christianity, bases his rejection of Jesus on the matter of his looks. The present-day Christian apologists say that this was a purposely overdrawn picture by the early Church, who wanted to break loose from this adoration of personal endowments which, under the name of fine art, was contributing towards sensual indulgence. The early fathers wanted to fit in the picture of Jesus with Isaiah's delineation of a patient and afflicted sufferer, or David's pathetic description of a smitten and wasted outcast. Even making full allowance for exaggeration and fabrication, we can safely affirm that however overdrawn there must be some reality at the back. Even a fancy run riot has something to go upon. A man of sorrow can never be "altogether lovely!"

If it be a prophecy, which we are not in a position to affirm with any great certainty, we say the clues point to another direction. The beauty of form, coupled with the fact that "he is the chiefest among the ten thousand," together with a Hebrew expression in the last line of this chapter, incline us to think that the person referred to can be no other than the prophet of Arabia (peace be with him).

As to the beauty of form, taken by itself that may not be conclusive, for other instances could be cited from religious history, for instance Joseph and Buddha and Rama, but the former precedes the prophecy by centuries, and the latter two, though handsome and shapely, yet could not well fit in with the whole portrait. Among the religion builders the person of Muhammad stands out most conspicuously. We quote here Muir, one of the bigoted Christian writers. Says he, "Slightly above the middle size, his figure, though spare, was handsome and commanding, the chest broad and open, the bones and framework large, and the joints well knit together. His neck was long and finely moulded. His head, unusually large, gave space for a broad and noble brow. The hair thick, jet black, and slightly curling, fell down over his ears. The eyebrows were arched and joined, the countenance thin and ruddy. His large eyes, intensely black and piercing, received additional lustre from eye lashes long and dark. The nose was high and slightly aquiline but fine, and at the end attenuated. The teeth were far apart. A long black bushy beard, reaching to the breast, added manliness and presence. His expression was pensive and contemplative. The face beamed with intelligence.'' This is a picture given by a foe which may well be contrasted with pictures of Jesus as limned by his worshippers and devotees. If we add to it the picture of an admirer we would only be just illuminating the pen-picture of Muir. "He was,'' says a companion of the Prophet, "the handsomest and bravest, the brightest faced and most generous of men. It was as though the sunlight beamed in his countenance.''

"The chiefest among the ten thousand'' is a peculiar Biblical expression. It may signify the intensive depth of beauty, but, keeping in view the prophetic language, we know that it was at the head of the ten thousand sweet and comely faces that Muhammad descended upon Mecca so that it might be fulfilled what the Lord had given through the prophet: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand saints; from his right went a fiery law for them.'' This "ten thousand'' clue is applicable to none but one man in history. The last line of this song ends in the words: "His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'' Now the original Hebrew words for "Yea, he is altogether lovely,'' according to the Semitic idiom, may be rendered that "he is altogether Muhammad.'' Such is the common expression in the East. A man's proper name is sometimes emphasised to point out his eminence. Such an idiom is common in Hebrew, Arabic, and Persian and Urdu, the last two having shared the characteristics of the former two. The rendering is clinched by the fact that the succeeding two clauses are introduced by a demonstrative adjective, which always points to the thing near at hand. The suffix is only used to give the intensive signification. Hence we Moslems have every right to regard this prophecy, if it can be construed that way, as being fulfilled in the person of the holy Prophet Muhammad of Arabia.

M. DIN.

THE ORIGINAL SIN.

The Godhead of Jesus, the Trinity and the Atonement are supposed to be the three pillars upon which the vast fabric of modern Christianity has been reared. A moment's reflection, however, would show that these three doctrines are mere corollaries (albeit perverted ones) from the doctrine of what is called the Original Sin. It was due to the misconceptions to which this doctrine gave birth that the mysteries of the Triune God and the Sonship of Jesus and the tyrannic Justice and the cruel Mercy of the Atonement were invented. The theory was spun out in this wise: Adam sinned and through him the whole of his race became tainted with sin, so much so, that every child born into the world is born in sin and is by nature incapable of keeping away from sin. This in itself is a sufficiently horrifying conception of the human race and no wonder that once this doctrine was adopted, necessity was felt of inventing some equally grotesque means of delivering mankind from the terrible consequences of such a doctrine. God, our Father, Who dearly loves His children could not permit them to continue in such a predicament. His Love for mankind and His Mercy demanded the deliverance of the human race; His Justice equally imperiously demanded the stern fulfilment of the law on the heads, not only of the original delinquents, but also of all succeeding generations of human beings unto eternity. In the end the Love of God found a means for the salvation of mankind and God sent His only Begotten Son into the World so that he might bear the load of the sorrows and sins of continuously erring humanity, thus fulfilling the stern demands of justice and securing freedom for the attribute of Mercy to have its course and to rescue mankind from the consequences of the Original Sin. It will thus be seen that the necessity for God, the Son, to appear in human shape and to bless this terrestrial globe with His physical presence for a brief span of years, and the consequent doctrine of the Godhead of the Son and the Holy Ghost and the awful tragedy that was enacted on Mount Calvary more than 19 centuries ago were the direct results of the doctrine of Original Sin.

The consideration of this doctrine, full of terrifying consequences for humanity, might be approached from different points of view, but in this brief article I wish to present only one aspect of it. It is this: The history of the progress of the human race and the inherent consciousness of humanity both utterly repudiate this doctrine. However loudly the sinfulness of the human race might be preached from the pulpits, I cannot conceive of a mother looking into those deep wells of purity and innocence, the eyes of her newly born baby, feeling its soft baby hands on her cheek, and believing in her heart that her dearly beloved has been born in sin and with an inherently sinful nature. Her nature would recoil from and revolt against any such horrifying suggestion. And it is not only a mother who feels in that manner but every human being has in his heart of hearts a similar conception of babyhood. The vast literature of Christian nations is full of references to the innocence and purity of childhood and childhood has always been conceived to be inseparable from the possession of these attributes. Does this not show that whatever our profession of faith may be our consciousness proclaims the innocence of human nature and is unwilling to believe that vice and sin are inherent in the human soul?

Let us for a moment turn to the history of the progress and achievements of the human race. Does a survey of this history lead us to the conclusion that so far as his physical and intellectual being is concerned man has been created with vice inherent in him, that is to say, that he came into this world maimed and handicapped, his faculties inoculated with vice, and the prospect before him of his race constantly sinking deeper and deeper into incapacity and uselessness till it is finally annihilated as a thing vile and corrupt and unworthy to inhabit God's fair earth? Quite the contrary. The record of the human race is a constant, unbroken and glorious record of progress and of achievement, ever leading succeeding generations towards a stage of ideal perfection. In every art and in every science man has proved himself an indefatigable worker till nature has slowly and reluctantly, but surely, commenced to yield to him a mastery over its secrets and its hidden treasures. Starting from very crude beginnings, through ages of warfare with nature, man's faculties have finally triumphed and they have subjugated nature into a willing slave of man. The very art of warfare, the exercise of which, though destructive in its immediate results, has been necessary for the preservation of all that is best in man. has been perfected to a degree which had been unheard of only half a century ago. It has passed through the stages of finishing off your enemy with a stealthy blow from a stout club or by hurling a stone at him unawares, on through the eras of slings, bows and arrows, blunderbusses, rifles and cannon and has finally arrived at the stage of poisonous gases, airships, bombs and death rays. That is to say, even in this art of destruction man has rapidly progressed from the crude to the refined and from the physical to the intellectual, so that modern warfare is more a duel of intellects than a duel of muscles.

Similarly, in the arts of peace and all that contributes towards the comfort and refinement of human life, man has had a uniform record of conquest and achievement. The discovery of steam and electric power alone have revolutionized the life of the human race. Every physical attribute possessed by man has been multiplied a millionfold by the application of science to the service of man. Man can now see and hear across continents and oceans, he can travel at a tremendous pace, he can hit at his enemy scores of miles away while himself sitting in security at home. He can flash messages across the globe and hopes shortly to be able to flash them across the universe. The human race is speedily being converted into one family and compared with the expansion of the human faculties the globe is shrinking into the dimensions of a town. Indeed, hopes are beginning to be cherished of establishing means of communication with the denizens of other planets, and man is now resolved to explore the mysteries of the firmament.

Again the art of healing has been carried to such perfection that the suffering and agony commonly associated with disease have been reduced to a minimum and a remedy has been discovered for every ailment except death.

Conjure a picture into your mental vision of a vessel struggling in mid ocean, in the darkness of night, with the winds and the waves, its rudder lost, its masts splintered and the fire raging in its holds. Imagine the distress of its crew, the terror of its passengers, the anguish of the women and children. On the uppermost deck there is a small cabin in which sits a man with an incongruous contrivance over his head and about his ears, constantly, rapidly and with sure efficiency pressing certain buttons and levers and sending out flashes of electric current into the vast spaces of the atmosphere. In the meantime the vessel plunges violently, it is shipping huge quantities of water, which nevertheless are not of any use towards extinguishing the fire which mercilessly rages in its belly, and the confusion and the terror become uncontrollable and indescribable. But lo! The flashes sent out by the solitary man perched in the little cabin on the uppermost deck have spread in all directions over the emptiness of the ocean and have been caught and deciphered by other solitary men in small cabins. Instantly the courses of half-a-dozen liners are altered and then begins a furious race against time towards the burning vessel. Suddenly the terrified mass of humanity on board the ill-fated vessel perceives dancing points of light in the darkness advancing from different directions and relief is at hand. Scores of men from the rescuing vessels put their lives into danger and the human cargo on board the flame swept vessel is conveyed safely to the cabins of different vessels where every comfort is provided for them and their bewildered senses are coaxed back into the consciousness of security. This is only one instance of what man has achieved!

We cannot conceive of the rate at which the human race is destined to progress henceforward. But its past history conveys to us the assurance that man has not been created with stunted, defective, or maimed faculties, in which vice and corruption are inherent. Surely a bird with a broken wing cannot soar ever higher and yet higher into the realms of progress. Its flight is bound to be cut short in its initial stages.

If then in the physical and the intellectual realm we discover that man has been equipped with faculties the extent of the powers and capacities of which cannot even be guessed at, are we to conclude that in the spiritual realm alone man has been created with a nature vile and sinful? If for the purposes of our physical existence, which has but a brief and limited duration, we have been endowed with faculties so fine and so perfect, is it not an injustice, nay, a treason, towards the Almighty to imagine that for the purposes of the Life Everlasting He has created man with a nature which shuns purity and grovels in sin? To imagine that this was the teaching of the Prophet of Nazareth, who was himself all purity, gentleness and love, borders on the impious.

For a religion which claims to be based on Love is this not a startling doctrine to preach that God has created man, at any rate, all man after Adam, as incapable of escaping from sin and then insists upon punishing him for what he cannot avoid, and ends up with demonstrating His Love for mankind by crucifying His only Begotten Son for the accumulated sins of all humanity? Surely here there is neither Justice, nor Mercy, nor Love. Forgiveness has never been regarded as inconsistent with Justice and it is as much an essential attribute of the Deity as Justice itself. The true conception of Justice is not an eye for an eye and a tooth for a tooth on every occasion; its true conception is that the reward of the deserving should not be less than what they have earned, that the punishment of the erring should not be in excess of their misdeeds and that the rights of one person should not be permitted to be encroached upon by another. Beyond these limits Forgiveness and Mercy can have their fullest scope without in any manner interfering with the operation of Justice. For instance, a master who rewards a servant beyond his deserts cannot be described as unjust, and, similarly, a master who forgives a servant who has committed a fault cannot be charged with injustice. The daily Christian supplication to the Almighty, "Forgive us our trespasses as we forgive those who trespass against us," assumes that Forgiveness is a Divine quality and is not inconsistent with any other Divine attribute.

The doctrine of the Original Sin, with its concomitant of the Atonement conveys indeed a poor conception both of the Creator and of His creatures. It represents the former as a capricious tyrant and it paints man as a despicable worm for ever struggling in filth and mire and unable ever to get out of it. Surely this scheme of creation and of salvation cannot have had Love for its basis.

Before concluding, I might briefly mention the teachings of Islam concerning the nature of man and his faculties and capacities. Islam teaches that man has been created in "the most perfect form," indeed in the "image of God" and endowed with physical, mental, moral and spiritual faculties which are capable of leading him to the highest pinnacle of perfection. Every child is born into the world with a nature pure and unsullied, and has unlimited fields of progress and achievement in every realm opened out to him. Influences are then brought to bear upon him in the shape of environment, training, and instruction which might contribute towards the development and perfection of his faculties, or might retard their progress, or direct them towards evil ends and vicious objects and thus bring about their ruin. There is no evil inherent in man and therefore there is no inherent disability in him which prevents him from leading a pure and innocent life. Evil company and other evil influences might turn a man away from the path of rectitude and virtue, but for this a Loving Creator has provided remedies, both moral and spiritual. What these remedies are is in itself a vast subject and I must, therefore, refrain from touching upon it here. It is enough to say that Islam does not teach that man comes into this world already overloaded with a heritage of sin, nor does it teach that as the result of such heritage, a child that dies unbaptized is for ever consigned to the flames of hell. It teaches that childhood and innocence are synonymous and that every child that is born into the world is born in "accord with nature" and that it is subsequent and outside influences which turn him into an evil doer. According to Islam every person who dies before attaining to years of discretion, whether his parents be Zoroastrians, Hindus, Jews, Christians or Muslims returns to the bosom of the Heavenly Father and is not cast out merely because his inherited sin which has become inherent in him has not been washed out by the cleansing water of baptism.

This conception of man and his Creator neither insults the latter nor degrades the former. It does not necessitate that the Deity should assume human form to rescue humanity from the consequences of that over which originally they had no control, by making an innocent person the scapegoat for all human wrong and human error. If God is not compelled to assume the human shape there is no need for the invention of the doctrine of the Trinity and consequently of the Theory of Atonement. A loving Creator has created man for development and progress, has equipped him with faculties which are suited to that end and has provided him with ample opportunities to achieve that end.

In the end I may be permitted to express the conviction that human intellect having achieved the level which it has, is bound in the end to repudiate a system whose conception of man and God is revolting to the conscience of humanity and to subscribe its adherence to a faith which without doing any violence either to our reason or to our conscience, points out to man the path of perfect reconciliation with God and unlimited progress and achievement in the realms, both of the body and of the soul.

ZAFARULLA KHAN.

DR. WALTER WALSH ON AHMADIYYAT.

We have received a printed copy of "My Controversy with Ahmadiyyat," an address delivered by Dr. Walter Walsh on the 19th of April, 1925, in answer to our articles published in our issue of January last. We had expressed a hope of publishing this address in our Magazine to show that its pages are open not only to the advocates of all creeds but also to our bitterest opponents, and that the title of our Magazine is not in anyway misleading, as supposed by our friend. But as the Free Religious Movement has now published it we do not think it necessary to reproduce it in our Review.

We shall, God willing, in our next issue examine in some detail the belief of Dr. Walter Walsh in the "supremacy" of human reason as demonstrated in this address, but we cannot help remarking that our respected friend has overlooked the most important principle that he himself so emphatically professes to preach. "At the present juncture of world affairs," he says, "the first, greatest, and divinest duty of the representatives of all the religions is to come together to consider ways and means of allaying passions," and that this can be done only by recognising and acknowledging that which is good in each and all." But a perusal of this address will show that his controversy is not actuated by any such motive of finding out a basis of "common goodness." It contains, on the other hand, we are sorry to say, jeer and sarcasm which apart from being below the dignity of a leader (especially of a self-styled World Brotherhood Movement) cannot go hand in hand with toleration and much less with fraternisation.

Moreover, we do not think there was any real need for beginning a controversy of this kind according to the principle above enunciated. We had no doubt invited his opinion about our magazine, and we are thankful to him for the candid opinion he gave us, and it was out of its appreciation that we published it in our Review, along with our own remarks explaining our position in the matter. We would have very much welcomed any further suggestion or improvement with respect to our Magazine but our friend has nothing more to say in that direction. Leaving aside the original question he has started altogether a new controversy which, however important it might be in its own place, seems, as such, quite unwarranted and inconsistent with his own ideas. We are, however, glad that our learned friend has very carefully gone through one of our latest publications and has expressed his honest opinion about our movement, because, as already said, we always welcome criticism. And we hope that our "brother" will be tolerant enough to forgive us if in answer to his self-started "controversy" we demand from him some reasons for the most dogmatic assertions of a "typical Westerner."

S.S.K.T.P.

There is a Society in London which is called "The Society for Spreading the Knowledge of True Prayer." Its chief aim is to spread the knowledge of how to demonstrate the miracles of Jesus Christ in daily life, so that not only all sin, disease, troubles and limitations can be overcome for oneself and others, but that the present terrible state of world-wide unrest of every kind, can be brought to a rapid and satisfactory conclusion. A leaflet issued by the Society declares: "The Bible, from beginning to end, teems with records of results obtained by prayer, and yet to-day most people believe that the miracles have ceased, and that the power of God, for some unknown reason, has become limited. The miracles of our Lord were based upon universal spiritual laws, and were the result of the knowledge and practice of right-thinking. There is no difficulty for anyone who is sufficiently spiritually minded and unselfish, to obtain results for themselves and for others almost immediately. They also hold that by the realisation of God man can have a communion with God. It is said, "If your God is a person talk to Him and listen for His reply."

Some of the general principles of the Society are:—

"Ye shall know the truth and the truth shall make you free." (John, 8: 32.)

"By their fruits ye shall know them." (Matthew, 7: 20.)

"Give thanks unto the Lord, call upon his name, make known his deeds among the people." (I. Chronicles, 16: 8.)

The Society was founded by F. L. Rawson, M.I.E.E., A.M.I.C.E. It has its headquarters in London, and it has more than 50 branches in the following countries: Great Britain, U.S.A., Canada, Australia, New Zealand, India, Africa, France, Italy, and Spain.

As there is a possibility of people being misled by the aims and claims of the Society, it seems necessary to throw some light upon its real value and position. If it can really achieve what it claims then the Society is an open challenge to all the divinely inspired persons and the great founders of the religions of the world. If by acting upon the teachings of this Society we can overcome sin, disease, troubles and limitations, if we can demonstrate miracles, if we can attain to the realisation of God, if we can enjoy communion with Him and talk to Him then we do not stand in need of following any particular religion of the world. Or perhaps the Christian missionaries might try to take advantage of the results supposed to be thus achieved to prove the distinctive superiority of their religion over all others. Therefore we publish here some important passages on the subject taken from letters written by the Secretary of the Society in answer to some of our questions:—

Is belief in Trinity, Atonement and Resurrection necessary for prayer by the realisation of God?—" Nothing is necessary but the earnest desire to put to the test God's saying, ' Besides me there is none else.' "

What is meant by communion with God? " We teach that man always has communion with God, and when we speak of us having communion with God we mean that we are conscious of that communion; in the ordinary religious teaching of the Church it has much the same meaning, namely, that anyone who realises that God and himself are not apart from each other, but are conscious of each other's presence—such a one is said to be in communion with God, a state of mind implying, of course, readiness to follow the will of God and delight in doing so. God does not speak with man so as to be audible by the material ear, that is not usually the case, but if you examine the teaching of the Society you will see that we hold that all communication is really mental, a view not by any means held only by members of this Society."

How is it known that the communication in your prayer is with God when you do not get any answer from Him in words?—

" This method of prayer is founded on the recognition that God is the only Mind (mind is not a thing like material body that can be split into bits), and that all communion is with Him; words are not necessary for communion; what we learn by our senses (hearing, for instance) is false evidence, coming through a medium which is imperfect because it limits and shows us only a part of the truth. Our senses cannot tell us of God, we know Him intuitively; the distinctive feature of the communion with God in prayer is the intuitive knowledge, the assurance that God is, and that He is the only life and power there is."

Intuition too is after all human; is it not imperfect?

" Yes, intuition too seems as if it were imperfect, and this raises the question why we should listen to the voice that speaks of God, of good, and not heed that which tells of evil, when both seem to come through the senses; no doubt you wish to ask that. Those who do not wish, for whatever reason, to start off with the assumption that there is a God may want to ask that. The answer involves too much for a letter, but may be indicated by putting other questions to ourselves: What do I mean by God! by good? by evil? Is there a standard of good? Can one explain evil, its nature, its origin? Good is reasonable, but is evil? It is not; it is inexplicable. To those who would admit God, then, of course, we are bound to deny what seems to contradict His existence, and to recognise as true what supports belief in Him."

We need not point out here that the original question about the imperfection of human intuition remains quite unanswered.

You say that God and man are not apart; do you mean Pantheism?

"No, we do not mean a belief in Pantheism by that statement. Pantheism is the doctrine that the Universe is God in the sense that everything that is perceived by the senses, every material thing is God, and that in that sense God may be said to be in all that is. "Right thinking" on the other hand, prayer by thinking correctly, by realising God, is founded on the recognition of the fact that God is All-in-all, that there is no matter or material person, and that man is God's consciousness, His expression; in that sense God and man are inseparable."

The reader can easily see that there is no difference between the two. It is saying the same thing in two different ways. Every material thing is God is just the same thing as to say that God is All-in-all and that there is no matter.

What do you mean by saying there is no matter?

"We mean that there is no such thing as some substance of which all things are composed which is bad or even limited, imperfect in nature; there is no dead substance, the only substance is spirit. A stone we see is "not" a spirit, it is an idea in the mind of God, or better, in mind; in our ignorant, limited way of seeing, we perceive it as a material stone."

But we are unable to understand why our way of seeing is ignorant and limited when there exists nothing limited and imperfect in nature. To describe a stone as an idea in the mind of God is strange philosophy indeed. How would a spirit be described then? If God is All-in-all why should a stone be regarded as an idea?

You say that all sin, disease, etc., can be overcome through your prayer, but on the other hand you hold that man is suffering from a terrible dream, when he believes in evil (sin, disease, etc.), and that, just as neither the man in his dream nor his awful circumstances of terror or shame or horror are real, have any real existence, so the evil we see has no entity, no existence as a thing in itself, but exists only in false belief. If there exists no sin what do you mean by overcoming it? "Yes, in appearance man does sin and does suffer, in belief he does, but that sin and that suffering exist only in a false belief, and that belief has to be got rid of. The evils disappear by prayer, because one ceases to believe the lie and becomes conscious of the truth."

It is a strange prayer indeed and a queer logic too. On the one hand man is the expression of God, God is All-in-all; and on the other there exists no evil in the world, sin has no existence. Surely there is no better way of the deification of the self than this. Ethics and religion are nowhere. There can be no limit to the license thus granted. The first is a dire consequence of the Pauline belief in the Divinity of Jesus Christ, and the second is a natural reaction of the Christian belief in the utter depravity of man which necessitated the vicarious but cruel sacrifice of the Christian God's Son. May Allah save humanity from such degradations!

PRAYER.

Our Most Bountiful Lord!
O, Thou Loveliest of the lovely!
O, Thou Sweetest of the sweet!

We, Thy humble servants, knock at Thy grand portal, bow down at Thy altar, and earnestly invoke Thy blessings. Guide us, Thou, to the path leading to the paradise of Thy pleasure. This alone do we live to seek, and to Thee we turn because Thou alone canst grant us our will.

Lord, our journey is beset with dangers, our path is strewn with thorns, a Cimmerian darkness reigns supreme all around. Prithee, O Lord! let not Thy light fail us this hour, lest we be among those who lose.

Lord! we, prompted by earthly desires and fleshly passions, are staggering astray; beseech Thee save us Thou and direct us to the milky way of Thine own choosing, lest we rush headlong into the gulf of obscurity.

Bewitching allurements of this world have stranded us in lovely domains, but withal they savor of transitoriness; we are swayed away to blooming gardens, but the blossoms there smile at our simplicity; we are ensnared in fairyland, but the enchantment of these beauties is a passing show, a flying shadow, a hollow mockery. Lord on high! have compassion on those below.

A glance of mercy do we implore; withhold it not. Great is our misery, but Thy bounty greater still. Discarded and dejected amidst afflictions we look to Thy blessings, deny us not.

Lord! ours be an abode under the shade of heaven and in the cradle of dust, no walls to shield from weather and no roof to shelter from rain. On the rugged rocks we be settled, exposed to the pangs of freezing cold, shocks of fierce storms, howlings of wind, hissing torrents of rain, scorching heat of the summer sun, and roaring ocean surging yonder, with the world jeering and mocking, only let our hearts throb in Thy love like birds anxious to burst out of their cage.

Amidst wreckage and ruin, failure and loss, blood and smoke, let us Thy humble servants deliver Thy Holy Message to the rebellious sons of Adam.

Firm be our stand in Thy path, and stable our dignity, though humble our position yet fiery our word. Then let us trumpet Thy Name so the hollow resound with echoes of "All glory to Lord."

We, gifted with the knowledge of Thy sacred word, be running the intellectual race with diverse creeds. Be penetrating our eyes beyond human ken through walls of mystery, unveiling secrets to the naked eye and proclaiming Thy majesty thereby.

Our efforts be baffled, our projects smashed, but every foil goad us to further activity and every discomfiture stimulate to greater energy. Our lives be decked with ups and downs, with flowers receding, thorns bleeding, pebbles kissing our feet, dust patting our cheeks; we rise to tumble and tumble to rise till we tumble down to tomb.

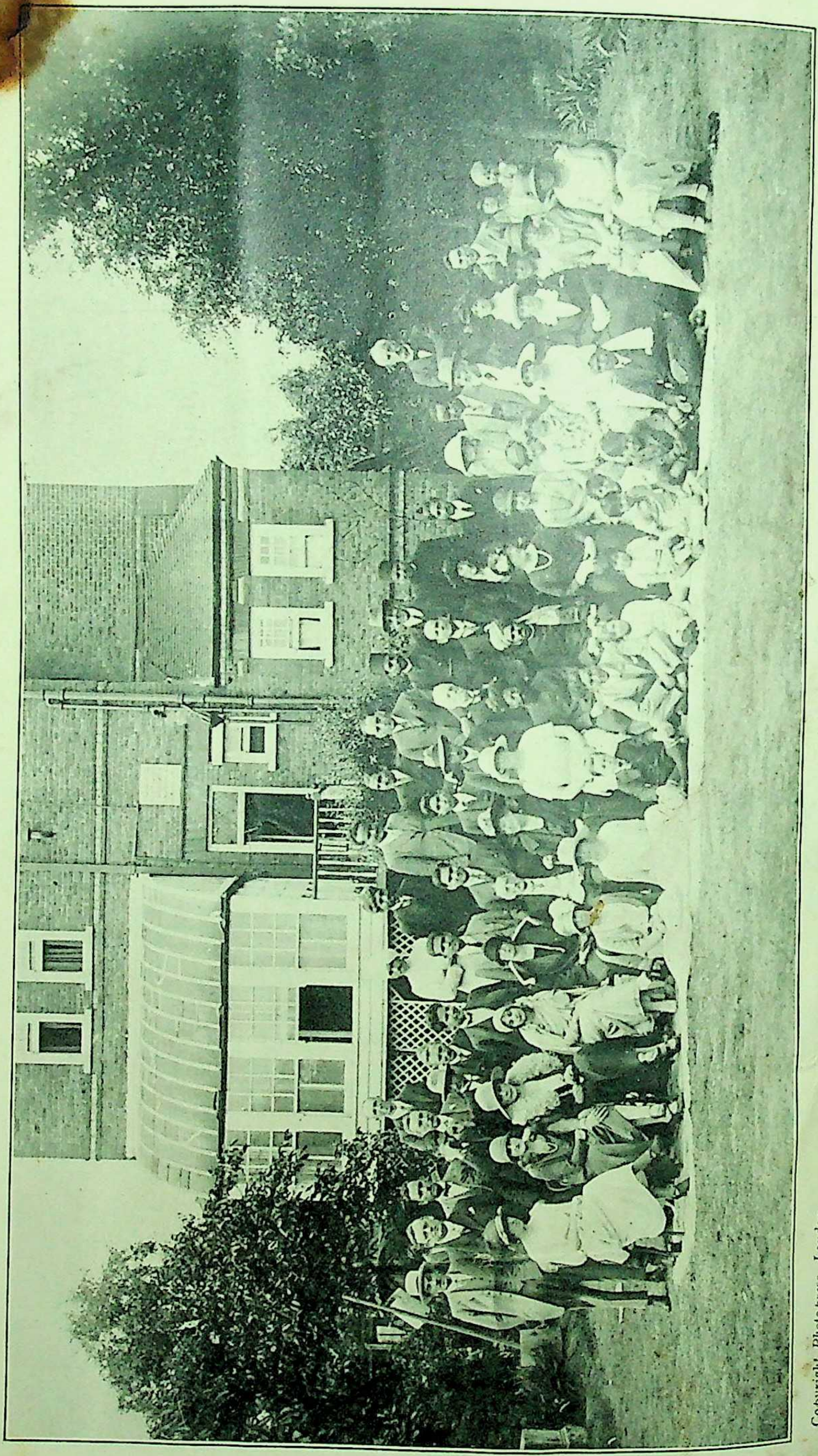
Our souls to reach Thee might, with convulsive efforts, struggle through the bars of flesh and bone, and in their attempt silently soar high to Thy throne.

Lord! we bow before Thee our heads, and melt down to tears our hearts, haply the stream of Thy grace wash away our sins.

Though the world spurn us off, trample us down, and eject us from its midst, but if Thy mercy uplift us, O Lord, and Thy bounty infold us in its embrace, then never was a sublimer glory.

Fall we in Thy way, tint the earth with our blood for Thy Name, and be our honour despoiled for Thy Cause, we'd glory in this failure and glide away silently, leaving it to future to erect our sepulchre, garland our tomb, and build itself upon our ashes. Thenceforth our souls would rest calm in Thy Bosom, sanctifying Thy Name, and extolling Thy praises, our Most Benigned Lord! Verily Thou art the Relenting, the Merciful.

ABDUL GHAFOOR.



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

"*A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*"

NOTES.

EID IN PUTNEY.

The members of the Ahmadyyia community, London, celebrated the Eid-ul-Azha festival (festival of Sacrifices) on Thursday.

The service was led by the Imam of the Mosque (the Rev. Maulvi A. R. Dard, M.A.), followed by a big congregation on the smooth and beautiful green lawns of the Mosque. The big gathering attracted by this most solemn Islamic ceremony represented various colours, creeds, countries, professions, and grades of society, and included, among other notable persons, Mr. Yusuf Ali, I.C.S.C.I.E., Justice Liaqat Ali, Chief Judge, High Court, Bhopal, Newab Abdul Majid Khan of Hyderabad, Mr. S. Morden (Barrister-at-Law), Dr. A. M. Shah, Dr. Knight Chorley, D.Es.Ls., and Mr. Loftus Hare, Secretary, Religious Conference, London.

After the service, an interesting sermon was given by the Imam, in which he dealt at length with the origin, development and philosophy of sacrifices in Islam.

After the sermon, Maulvi Ghulam Farid Malik, M.A., recited in a melodious voice some Arabic verses in appreciation of the wonderful transformation that the sublime teachings and noble example of the Holy Prophet of Islam wrought in the lives of his followers.

At 1-30 luncheon was served, which included Indian dishes. At 3-30 an English Moslem lady recited a poem in English in admiration of the promised Messiah's work, which was followed by a recitation from the Holy Quran by another English Moslem lady. Then followed an impressive address by Maulvi Ghulam Farid Malik, M.A., on "The family life of the Holy Prophet Muhammud." He demonstrated the truth of the hypothesis that the best criterion to judge the character of a man was his family life, by giving practical illustrations from the Holy Prophet's life. Mr. Yusuf Ali then delivered a brief but very educative speech, and Mr. Loftus Hare and Mr. Morden voiced the thanks of those present to the Imam for so kindly entertaining them.

—*Wandsworth Borough News.*

OUR MARTYRS.

Sir Michael O'Dwyer, G.C.I.E., in his latest book, "India as I knew it," writes :—

"I was horrified a few weeks ago to read that the Ulema (Doctors of Divinity) of a Sunni Theological College had expressed publicly their approval of the recent stoning to death at Kabul, by the Amir's order, of a cultured gentleman who professed the Ahmadiyya's quietest and pacific tenets. In February, 1925, two other members of the sect were executed for their religious opinions. Tantum religio potuit suadere malorum."

SUPPORT OF CHRISTIANITY.

During the course of a lecture Rev. W. W. Cash, Home Secretary of the Church Missionary Society, is reported to have remarked to the following effect :—

"The attitude of the French and British Governments, which formerly had been contrary to any Christian propaganda in Moslem areas, had changed, and not long ago he was thanked by a leading official in one of those areas for some of his missionary work."

We do not know how far all this is true, but we must point out that all civilised governments should scrupulously observe a policy of complete non-interference in all religious matters. They should neither encourage nor discourage the missionaries of any particular religion. Christian apologists at the same time should be ashamed of counting upon the favour of political powers for the spread and safety of their religion.

OBITUARY.

We are grieved to record the death of Prince Brimah Adele of Lagos, the father of our General Secretary, Ahmadiyya Movement, Nigeria. Inna lillahi wa inna ilaihi rájeoon! He was a most affectionate and amiable father, and a staunch supporter of the late Chief Imam Brimah of Lagos. During the later part of his life he was heart and soul in the Ahmadiyya Movement.

AHMADIYYAT IN FRENCH WEST AFRICA.

Dr. S. M. Zwemer writes in the "Moslem World":—

André speaks of the present-day influence of the Sennusia in West Africa as waning, but says the Ahmadia sect is active in all French West Africa, with Lagos as their chief centre. He sees a danger in this new movement, led by Indian Moslems:—

It would be useless to deny that the ancient Moslem religious brotherhoods, who acted in the spirit of Islam for the Islamites, and counselled rather the open conflict—the gathering among themselves of believers before the conquering European—

should leave the field little by little to the establishment of sects whose mysticism is attached to one of the highest political problems of the moment.*

The Ahmadiyya Movement, as is well known, is a purely religious movement. It stands for law, order, and peace everywhere. A person who is absorbed in politics should be excused if he gives a political colour to everything he sees in the world, or André might be misinformed. But nothing short of conscious prejudice could make Dr. Zwemer throw such a false but sinister reflection on the movement.

REGULATION OF REPORTS BILL.

The Church Assembly has passed a resolution to the following effect:—

> "That this Assembly, while recognising the importance of the liberty of the Press, is of opinion that the effect of the detailed reports of divorce and certain other cases upon public morals, and especially on the morals of the young of both sexes between the ages of 17 and 18, is most deleterious; and therefore strongly urges His Majesty's Government to facilitate the further progress of Regulation of Reports Bill, now before the House of Commons."

We may agree to the resolution, because Islam does not allow the publishing of anything which is indecent or obscene. But this is not all. The young ones do not only read in papers what is "most deleterious." It is in actual life that they meet with facts everywhere from which they cannot escape. The fear of indissoluble monogamy drives people in the first place to postpone marriage as long as they can help, and then they very soon begin to get on each other's nerves, which makes them seek comfort and enjoyment somewhere else. Is it not a potential divorce and a secret polygamy of a worse nature?

The mere suppression of such reports, we fear, will give the public a sense of false security.

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* Note.—This is a rough rendering of the original quotation, which is in French.

SCIENCE AND THE BIBLE.

A Christian missionary says:—

"The only question seems to be whether their Koran will bear the light of literary criticism." We draw the attention of our Christian friends to the trial of a schoolmaster in Tennessee for showing disrespect to the Bible by teaching some of the sciences of to-day and request them to first settle their own differences with the scientific people. The Bible cannot stand the light of modern criticism. Honest persons, like the Very Reverend W. R. Inge, the Dean of St. Paul's, are forced to declare that the infallibilities of the Church and the Bible are both of them "gone." But it is not so with the Holy Quran.

AHMADIYYAT IN TURKEY.

The "Moslem World" publishes an account of a discussion in the Turkish Press about Jesus. Omar Riza Bey, we are informed, writes in the daily paper, "Teyhid-i-Efkiar" (Constantinople), of December 26th, 1921, as follows:—

"Jesus is called 'Messiah,' which means one who travels much. Jesus, being tired of the persecutions of the Syrian Jews, went to Afghanistan to search for the lost tribes of Israel, arrived in Kashmir, and died and was buried there. His tomb is there to this day. The falseness of his death on the cross can be proved even from the Gospels."

Dr. Ismael Hakki Bey also "accepts the actual death of Jesus, but denies the crucifixion as unworthy of his honour and personality."

AN ADMISSION.

Mr. J. H. Leckie, in his book, "Authority in Religion," page 117, writes:—

Mohammad travelled the same road. In the first stage of his experience he might have used the words of the Psalmist, "my tears have been my meat day and night, while they continually say unto me, 'Where is thy God?'" The condition of Arabia was a burden to him—its political divisions, its lawlessness, its idolatry and manifold distresses. His own religious nature, also, was profoundly unsatisfied, disturbed with the sense of the presence of One not seen nor understood. And the issue of this inward and outward trouble was lonely vigils, wrestlings and tears. But out of this travail and sorrow came at last the Revelation, the vision of the Spiritual Reality. And then Mohammad was a Prophet proclaiming, to all who would hear, the Gospel of the clear shining Unity of God.

PIG-EATING.

Commenting upon the "Indecent Exposure" statistics, the Editor of "The Shield" very rightly remarks:—

"This is an extraordinary offence and it is very common; much more common than these figures imply. Probably for every man who is charged at least twenty cases of exposure occur. Comparatively few women living within the area of large towns can have altogether escaped this detestable form of "insulting behaviour." The remedy would seem to be mental treatment rather than ordinary imprisonment, as exposure is frequently a form of sex-perversion."

There is evidently much truth in this suggestion; but there is another way of looking at it as well. The effect of food on our mental system is far reaching. The body acts upon the soul. We think the habit of pig-eating is very largely responsible for this sex-perversion. We should, therefore, not only "go dry" to get rid of this, but also cease taking this apparently harmless food.

A PROHIBITION BIBLE.

Prohibition has added a new version of the Bible to literature. Messrs. Scribners, of America, announce the publication of a two-volume shorter Bible, edited by two Yale Professors and the Y.M.C.A., in which the festive passages are all dry. Wherever the word "wine" occurs in the King James's version, "raisin cake" takes its place. Thus, I. Chronicles, xvi., 3: "And he dealt to every one of Israel, both man and woman, to everyone a loaf of bread and a good piece of flesh, and a flagon of wine," becomes: "And he dealt to every one of Israel, both man and woman, to every one a roll of bread, a portion of meat, and a cake of raisins." ("The Indian Daily Mail," Bombay.)

Why not adopt the Holy Quran, the only Prohibition Bible in the world, rather than alter the older Bibles, which are all flooded with wine.

LUTHER AND THE DEVIL.

That even Christian reformers of such standing as Martin Luther were possessed with superstitious notions about matters spiritual is apparent from the fact that he ascribed head noises, by which he was afflicted, to the machinations of the devil. This was because Christians had long ceased to have any personal experience of spiritual things and groped in darkness so far as knowledge of spiritual matters was concerned. Such has not been the case with Muslim reformers. Being the followers of a living religion, they were favoured with divine communion. They walked in the light of personal experience and never betrayed such ignorance of things spiritual, and never entertained childish ideas about things divine.

AFGHANISTAN AND ITALY.

Some time ago an Italian engineer, Dario Piparno, was executed in Kabul. Signor Mussolini made a formal protest against the execution which he described as "an act of barbarism" and demanded firstly a public demonstration at Kabul to protest against the execution, secondly that the Afghan Foreign Minister should march to the Italian Legation with a company of Afghan soldiers and there salute the Italian flag, thirdly repayment of the "blood money" paid for the purpose of saving Piparno's life, and fourthly, payment to Italy of an indemnity of £7,000. "The reply of the Government of Afghanistan to the Italian note," says the Simla correspondent of "The Times," "is published by a Kabul newspaper"; and adds that a settlement of the dispute is likely. But whatever be the outcome of this dispute the Amir's eyes are opened to the fact that it is not so easy to hang an individual belonging to a powerful nation as to cold-bloodedly stone to death harmless and innocent law-abiding Ahmadies.

THE DIVORCE LAW REFORM UNION.

Islam regards divorce as "the most repulsive of lawful things in the sight of God," and permits it only when it becomes altogether impossible for the parties to live together in peace and harmony, or when the purpose of marriage itself is, for one reason or other, absolutely defeated. But it is not so in Christianity. The Bible says:—

> "Whoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." (Matthew 5: 31.)

As this teaching is not perfect, efforts have always been made for the extension of the grounds of divorce. John Milton wrote that the compelling of two irreconcilable natures "in pursuance of a most vexatious law under a yoke of the heaviest slavery—for such is marriage without love—would indeed be a hardship more cruel than any divorce whatever." "Justin, the Roman Emperor, had to repeal the prohibitions of his predecessor on divorce by mutual consent despite the opposition of the clergy, and the ground stated by the enactment was that it was difficult to reconcile those who once came to hate each other, and who, if compelled to live together frequently attempted each other's lives."

The Divorce Law Reform Union is a similar movement. It was founded in 1906. Its object is "to promote the Reform and Amendment of the Laws relating to Marriage, Divorce and Separation." Its present president is the Right Hon. Earl of Birkenhead, Sir A. Conan Doyle being its past president. There are 36 vice-presidents, including notable persons like the Right Hon. Lord Aberconway, the Rev. Harold E. Brierley, Dr. E. Sloan Chesser, Commander W. G. Ramsay-Fairfax, C.M.G., D.S.O., R.N., Professor Gilbert Murray, M.A., LL.D., Lord

Sydenham, G.C.M.G., G.C.S.I., G.C.I.E., Admiral W. H. Henderson, and C. W. Saleeby, Esq., M.D., F.R.S.E.

About the work of this Union I give below, for the interest of readers, a portion of a letter written to me by Mrs. M. L. Seaton Tiedeman, the Secretary of the Union, who edits its Journal as well. She writes :—

"This Union initiated the Royal Commission appointed in 1909 'To enquire into the present state of the law and the administration thereof in divorce and matrimonial causes and applications for separation orders, especially with regard to the position of the poorer classes in relation thereto, and the subject of the publication of reports of such causes and applications; and to report whether any and what amendments should be made in such law, or the administration thereof or with regard to the publication of such reports.'

The Commissioners after weighing the evidence laid before them concluded that there were other grave causes besides adultery which effectively destroyed a marriage, and which made a common life dangerous to the spouses, and children, and 'That the law should be amended so as to permit of divorces being obtained on the following grounds :—

(1) Adultery ;

(2) Desertion for three years and upwards;

(3) Cruelty;

(4) Incurable Insanity after five years' confinement ;

(5) Habitual Drunkenness, found incurable after three years from first order of separation;

(6) Imprisonment under Commuted Death Sentence.'

The Commissioners do not consider that the stability of the marriage tie would be adversely affected by an extension of the present grounds; on the contrary, if the State, guided by two principles, namely :—

(1) No law should be so harsh as to lead to its common disregard;

(2) No law should be so lax as to lessen the regard for the sanctity of marriage,

laid down a reasonable law based upon human needs, the standard of morality would be raised and regard for the sanctity of marriage increased.

When the Reports of the Commission were published the Divorce Law Reform Union immediately drafted a Bill to carry the recommendations of the Majority Report into effect, and there can be no doubt that the evidence given before the Commission stirred the public conscience, and legislation would have followed but for the advent of the War.

Since 1918 the Union has steadily pressed for the opportunity for a full debate on its Bill in the House of Commons without success. In 1920 Lord Buckmaster adopted the Bill, and carried it through the House of Lords with a substantial majority, and defeated the Bill put forward by the Bishops in 1921, which confined divorce to the one ground of adultery. In 1923 the " Equality Bill " was carried through both Houses as it was said to be all that the women of the country desired; but this is not only a woman's question, the disastrous marriage equally affects men, and has a terrible effect upon the children. . .

It is a terrible indictment of our system of justice which gives relief for adultery, but refuses complete relief to those who desire to live clean lives, and are bound to deserters, drunkards, lunatics, convicts, and to those whose cruelty makes a common life a constant danger. It is for those we plead. Adultery being the only ground for divorce is putting a premium on immorality."

A. R. DARD.

HOME LIFE OF THE HOLY PROPHET.

"It is strongly corroborative of Muhammad's sincerity," says Sir William Muir, an unfriendly critic of Islam and the Holy Prophet, "that the earliest converts to Islam were his bosom friends and the people of his household, who, intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which more or less invariably exist between the professions of the hypocritical deceiver abroad and his actions at home."

The family life of a man is the best judge of his character. He can dissemble and dissimulate in society, but he cannot disguise his real feelings and character from those among whom he is bred and brought up and spends the major part of his time. If man is known by the company he keeps, his best judges are those with whom he keeps company, and they are the members of his family, his relatives and friends. Tested by this touchstone, the private character of the Holy Prophet of Islam stands unequalled in sublimity and nobility. If his most unscrupulous and uncompromising enemies could not ascribe a lie to him, and his devout followers looked upon him as the most generous, the most courageous, the most truthful and honest man that had ever lived, the members of his family and those nearest and dearest to him were no less impressed by the uniform purity of his character. At the age of 25, in the spring of his life, he married Khajida, a respectable lady of very mature age. She had passed the bloom of her life and was 15 years older than him. She had married twice before she married the Holy Prophet.

Notwithstanding this disparity in their ages, mutual devotion pervaded this happy union for upwards of 25 years. What an indelible impression did the faithful and loving behaviour of the Holy Prophet leave upon Khajida's mind may be gauged from the following incident:—

At the age of forty, when one night in the Mount Hira the Holy Prophet was absorbed in introspection and meditation, he was called by a mighty Voice: "Read," said the Voice. "What shall I read," said the Holy Prophet. "Read in the name of thy Lord who created man from a clot of blood and taught him with pen what he knew not." The Prophet was terrified. He ran to Khadija trembling and told her all that had happened. He was rent with fear and anxiety. Doubt preyed upon his heart. He could not decide what the Voice meant. He might have been possessed and fallen a victim to evil spirits, he had thought. Khadija consoled and comforted him. "Be of good cheer, O dear husband. By Him in whose hands stands Khadija's life, He shall not disgrace and destroy thee, for thou speakest the truth, dost not return evil for evil, keepest faith, and art kind to thy relations and friends, helpest the needy and the poor, and entertainest guests, and art the embodiment of all that is good." She was firmly convinced that it was the voice of an angel that had spoken to him, and that he was commissioned to reform the corrupted humanity and give life to the spiritually dead world. When none believed in him, when he himself had not yet awakened to the full consciousness of his mission and his heart was full of doubts, when all around him was dark and despairing, her love, her faith had stood by him. She was ever his angel of hope and consolation. She loved him most because she knew him most. She was the first to believe in him because she was the first to be given an opportunity to study his character. The Holy Prophet was not only faithful to her when she lived: to the end of his life he entertained the tenderest recollection of her love and devotion, and remembered her with the same intensity of affection. Her name was never mentioned before him but tears welled up in his eyes. He used to send presents to her lady friends. One day, relates Aisha (in later years his most dearly loved wife), Khadija's sister came to see the Holy Prophet, and knocked at the door asking for permission. The Holy Prophet recognised her voice and hurried to open the door, exclaiming, "My Khadija's sister has come." Here is a husband whose example all husbands should follow.

The Holy Prophet was not only a loving husband, he was a noble master, too. "Ten years," says Ans, has faithful servant, "I served the Prophet, but he never scolded me for what I did and what I did not."

His wife, Khadija, gave him a slave, Zaid bin Haris by name. He enfranchised him and loved him as he loved his own sons, so much so that people used to call him Zaid, son of Muhammad. This kindness on the one side gave rise to absolute devotion on the other, and the Arab boy could not be induced even by his own father to return to his tribe or forsake the Holy Prophet. His father came to the Holy Prophet and requested him to allow his son to go home with him. "I have no objection," said the Holy Prophet, "if Zaid wishes to go with you." "I will not leave thee," Zaid said, clinging to the Prophet, "for thou hast been a father and mother to me."

The Holy Prophet's affection for Zaid was too strong to be cooled down by the death of the latter. It survived his death, and his son, Osama, was treated by the Prophet with distinguished favour and was among the persons whom he loved most. When Abu Bakr and Omar, his two most faithful followers, dared not speak to him, Osama would approach him without any hesitation. Faithfulness was the central point of his character and the cardinal article of his faith. If once he had contracted friendship with a person he was not the man to break it or even let it cool down.

The Holy Prophet's life was an unbroken record of returning good for good or even good for evil when the latter was not incompatible with his sense of justice or involved no injustice to anybody else. Abu Talib, his uncle, had brought him up. After his marriage with Khadija his monetary condition had been much improved. Abu Talib's endeavour to maintain the old position of his family had considerably straitened his circumstances. It was at this period that the Holy Prophet tried to discharge some portion of the debt of gratitude and obligation he owed his uncle by charging himself with the education and upbringing of his son, Ali. Henceforward Ali lived with his benefactor. Gifted with a remarkable insight he studied the character of the Holy Prophet minutely. He believed in him when he was only a lad of fourteen or fifteen, and at a time when the Prophet's mention of his claim met with derision and mockery. This solicitous regard for his little cousin on the Holy Prophet's part, and the reverential affection of the young Ali for him grew as they grew in years till the Holy Prophet sealed the bond of his love and devotedness by marrying his daughter, Fatima, to him. The strength and beauty of the Holy Prophet's character lies in the fact that whosoever came in contact with him believed in his honesty, sincerity, truthfulness, and the cause he held so dear to his heart, and longer and closer the contact became the stronger and firmer that faith grew.

The Holy Prophet was not only a warm friend, a noble master, a loving husband, but an affectionate and kind father as well. All the hardships and privations he had to undergo, and the bitter opposition and persecution he had to contend with could not disturb the equanimity of his mind and embitter his temper. He was a preacher, a teacher, a legislator, a lawyer, a magistrate, a judge, a general, and a king. But his onerous duties and grave public responsibilities could not encroach upon his affections as a father. He had divided his time into three parts—one was given to God, the second allotted to his family, the third to himself. When public business began to press upon him he gave up one half of the latter portion to the service of others. He was scrupulously faithful to all these divisions of his time. He was tenderly devoted to his children. He had four daughters and three sons from Khadija, his dearly loved wife. All died before him; only Fatima, his youngest daughter, survived him. Their loss wrung the heart of the bereaved father, so tenderly and devotedly attached to them, that he wept over their death. Standing by the death-bed of his son Ibrahim, he said: "Eyes are shedding tears and the heart is sorrowful, and we do not say anything that displeases our Lord, and we are sorely grieved, O Ibrahim, on account of your separation." One of his companions, seeing his eyes shedding tears, said, "What is this, O Prophet of God?" "Who is not affectionate to God's creatures and his own children," replied the Holy Prophet, "God will not be affectionate to him." See a man whom the most deterrent and relentless persecution could not daunt, whose peace of mind was not disturbed even when a price was laid upon his head, and who led all the expeditions in which his armies were outnumbered and out-provisioned in person, weeping on the death of a little baby. "There is something so tender and womanly, and withal so heroic, about the man," says Lane Poole, "that one is in peril of finding the judgment unconsciously blinded by the feeling of reverence and well-nigh love that such a nature inspires. He who, standing alone, braved for years the hatred of his people, is the same who was never the first to withdraw his hand from another's clasp; the beloved of children, who never passed a group of little ones without a smile from his wonderful eyes and a kind word for them, sounding all the kinder in that sweet-toned voice."

The Holy Prophet not only cherished a deep affection for children, he knew also that they possessed a sense of respectability.

He placed a very high ideal before his followers in this respect. "Akrimu Auladakum" (honour your children) he said, and he himself lived up to that lofty ideal. He used to stand up when his daughter Fatima came to see him. All religions have laid down injunctions and precepts as to how children should behave towards their parents, but utter silence as to the kind of treatment to be meted out to the children by the parents is observable in all the faiths except Islam. The Holy Prophet was not unmindful of the mentality of children, and knew quite well that lack of due honour shown to them in dealing with them produces meanness of disposition in them.

This is a very brief and incomplete sketch of the dealings of the Holy Prophet with the members of his family.

This is one aspect of his life in which he demonstrates with practical example that he is the best exampler and the highest model of virtue for all men. It is the distinguishing characteristic of his life that he not only gave practical rules of guidance in all walks of life, but gave by his life a practical illustration of all those rules. Sentimentalists and transcendentalists may not be pleased with him because he did not give some moral precepts quite impracticable in the actual lives of men, and because his message is less poetical and less mystical but appeals by its practicality and strong common sense to higher minds, and is also adapted to the capacity and demands of inferior natures which require positive and comprehensible directions for moral guidance. His message was for all classes, and not for the visionaries only. He was sent as a mercy for all mankind, and a perfect model in all aspects of life. He was the victim of persecution at Mecca for thirteen years; the head of a state at Medina, he legislated and disposed of legal cases like a wise judge; he led his armies to battle in person, and fought like a soldier in the cause of truth, justice, and freedom. He contracted marriages and had children. He served as a shepherd and acted like a king. Thus we see that in all walks of life he was an excellent exemplar and a perfect model for all men in all ages and under all climes, and thus is justified the claim of the Holy Quran: "Certainly you have in the apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much." Quran (33: 21).

G. F. MALIK.

AHMADIYYAT AND REV. WALTER WALSH.

Islam is the religion of Humanity. It recognises no "outsider," as our friend Rev. Walsh, who is an advocate of world-brotherhood suggests. Every human being is a member of one and the same family, and as such has the full right of freedom in matters of belief and thought. There is no distinction in this right. If in any case it is interfered with, it is the first and bounden duty of every other human being to defend it, without any thought of praise or reward. Yet to promote peace, love and goodwill among mankind Islam teaches, "He who is not grateful to man is not grateful to God." Therefore, I think it my duty to thank Rev. Walter Walsh among a host of other very eminent persons like Mr. H. G. Wells, Sir Oliver Lodge, Sir A. Conan Doyle, Prof. Nicholson, Col. F. Younghusband, Sir Sydney Lee, and Mr. G. R. S. Mead, etc., for the very active sympathy which all of them have shown towards us in our great sorrow for the stoning to death of some of our Ahmadis in Kabul. They have voiced very boldly the feeling of the whole civilised world in condemning unreservedly the barbarous outrage committed by the Afghan Government and they deserve every credit for the rightful discharge of a duty common to the whole human race. We are deeply indebted to them and quite appreciate the spirit of brotherhood demonstrated by them on that occasion. May Allah reward them and guide them to the paths of Divine pleasure. Amen!

And now I should like to say a few words to explain the circumstances under which the controversy was started by Rev. W. Walsh; after which I shall take up the points raised by him one by one.

After the Conference of Living Religions last autumn, it was decided by the Head of the Ahmadiyya Community to transfer from India to London the "Review of Religions," the monthly magazine of the community, which was first brought out in 1902. The first number of the new series was sent to several friends for criticism and the Rev. Walter Walsh objected to its title and said that proselytisation should give place to fraternisation.

To show our appreciation we published his opinion in our next issue, together with our own views and explanations, which, briefly, were as follows:—

(1) A critic cannot be a mere nullity. The criticism of an ignorant person who knows nothing of the subject under review and who has no opinion of his own is worthless.

(2) No man is infallible; God alone makes no mistakes. We can only truly review the various religions if we do so with reference to the latest Word of God. Ours, therefore, is the true review, since the revelation to Ahmad is the latest revelation that God has vouchsafed.

(3) Our Review is a sort of platform which is open to the advocates of all religions.

(4) There have always existed papers and magazines which could bear some other title than theirs with advantage.

With regard to proselytisation and fraternisation I wrote:— Rev. Walsh's opinions seem to be susceptible of two interpretations. If he means that in propagating a religion its missionaries should confine their preaching solely to the exposition of the truth and beauty of their religion without seeking to give it kudos by derogatory reference to other religions, then we are in complete accord with his views. If, on the other hand, he is arguing that the propagandist activities of the various religions should cease, and no effort be made by them to call people to the truth as they understand it, we take leave to differ.

(1) Truth is as the sun to the world. Obstruct its rays and darkness and disease follow. The more truth we spread, the more peace there will be on the face of the earth.

(2) Intolerance, prejudice, and persecution, which are the greatest obstacles in the way of peace, should be removed.

In answer to the above our friend proposed that the Head of the Ahmadiyya community should convene another conference. Without waiting for a reply, however, he has now started a new controversy. A little while ago he was of opinion that the condition of mankind was so terrible, so perilous, so fraught with woe unutterable, that he considered the first, greatest, and most divine duty of the representatives of all religions was to come together to consider ways and means of allaying passions and removing prejudices. But now the same advocate of world peace is pleased to attack our movement in the most derisive and provocative manner. Si vis pacem, para bellum!

Let me first hasten to declare that we are ready to unite with anyone who sincerely endeavours "to promote freedom of conscience and worship in all countries, international justice, social reform, economic opportunity, abolition of opium and liquor traffics, banishment of poverty and disease and war; in short, to establish throughout the world such conditions as will give mankind at last the possibility of a healthy and moral life." We, as Muslims, believe in the Family of Nations and the Brotherhood of races. "Mankind is the family of Allah and he who is most considerate towards His family will deserve His compassion most," says the Holy Prophet (may peace and blessings of God be upon him). The Holy Quran says, "O you who believe! let not one people or nation scoff or laugh at another people or nation, perchance they may be better than the scoffers." Islam established a brotherhood "wherein rich and poor, master and slave stood equal in the eyes of the law and where a slave could as much aspire to the Kingship of that select band as the Sayyad." The Holy Prophet says: "Remember you are all brothers. All men are equal in the eyes of God. Your homes, your lives and your properties are all sacred and in no case should you attack each other's life and property. To-day I trample under my feet all distinctions of caste, colour and nationality. All men are sons of Adam and he was of dust." In short a Muslim is "a well-wisher of all mankind and he sees in all men the signs of that brotherhood which are to be found in them as being the creation of God who is the Lord of the Worlds. The black and the white, the Western and the Eastern people, members of his own nation and the foreigners are alike in his eyes as human beings. Sympathy for every one of them is deeply rooted in his mind and love of all men swells in his breast." (Ahmadiyyat: page 427.)

But we see no reason to believe in the so-called "Sisterhood of Religions" to which Rev. W. Walsh is so kindly prepared to welcome Ahmadiyyat. He bases his "sisterhood" on "the inadequacy of historic teachers and teachings," and most dogmatically asserts that "all religions have some mingling of falsehood or error." There may, of course, be "some mingling of falsehood and error" as far as his own religion—if he has any—is concerned, but a Christian, a Muslim, or a Hindu is quite unprepared to admit even the possibility of error in the Word of God as he understands it.

It sounds very well indeed to say that "all religions are essentially true," but we are very soon undeceived when we come to the interpretation of the word "essence." Mere words, however sweet they may sound to the ears, cannot always bring about a brotherhood in this practical world of ours. The stern realities of life are really too much for the fanciful, vain and superficial dreams of our enthusiastic visionaries. What is important to one is not important to all. The essential of one is often the non-essential of another. Let us take his own case. Though he says he is not anti-Christian, anti-Muslim, anti-anything, he is, as a matter of fact, pro-nothing and anti-everything. We all know that all religions are based upon Revelation, which is, beyond all cavil, the essence of all religions. It is their very life. Take it away and the whole edifice falls at once to the ground. But this advocate of the Oneness of Religion emphatically declares that "no miraculous revelations are necessary, nor, in my opinion, do such phenomena exist." He thinks that the founders of all the various religions, for the sake of whom there have always been a large number of sane people willing to sacrifice their all, were only victims of nervous disorders. And yet he says that he is not anti-anything! Is this the foundation on which he hopes to raise his magnificent but imaginary dome of unity? Enfants perdus!

Our friend writes, "Ahmadiyyat indulges the ancient vain dream of unity by uniformity, which can never be. The Free Religious movement seeks to encourage unity by recognition and association." The denial of Revelation is indeed a very apt illustration of the practical demonstration of this belief in "recognition." Does he not teach "unity by uniformity" when he says, "In things essential unity; in things non-essential, liberty; in all things, charity?" Let him know that we also wish for unity in things essential and nothing more. But of all things the most essential is the belief in Revelation.

He asserts most dogmatically that "It is certain that no one religion will ever become the common belief of mankind." He betrays himself, however, when he writes somewhere else, "It is not necessary to destroy prematurely or to abolish any of the sectarian varieties of religion. They will rapidly abolish themselves." Is this not "unity by uniformity?" We also hope for the same thing. The recognition of truth will itself lead to the abolition of false or useless religions. "Veritas vincit." It is in this sense that we "would build the future world on truth." "Truth is universal," as admitted by himself. (The Golden Rule, page 18.) Unqualified freedom is detrimental to the welfare of mankind. Would our friend and brother were less cocksure about both freedom and himself. Better that he should harken to the lesson of Milton—

> "Henceforth I learn that to obey is best."

Our friend imagines that "The bold missionary faiths have surrendered the hope of conquering the world. Christianity, Buddhism, Mohammedanism, Judaism—not one of these now expects to be adopted by all mankind" and he entertains the vain, but delightful, hope of trampling over the dead bodies of all the religions of the world. He is accordingly particularly offended, in fact, horrified, at seeing the vigour of life suddenly pulsate in Islam. "What, then," he says, "becomes of the loud claim to be the only door, the only lamp?" and at once tries to misrepresent the teachings of Ahmadiyyat by adding to it the following sentence: "The fact is that every man's mind is a door into the Infinite; every woman's soul is a lamp to heaven." He should know that we do not think otherwise, nor do we believe that Ahmad (peace be on him) is the only prophet of God. "We hold the belief that this succession of Prophets will continue in the future as it has existed in the past, for reason repudiates any permanent cessation of the system." (Ahmadiyyat, page 10.) Islam teaches "that Prophets have appeared in all nations" (Ahmadiyyat: page 361.) We do not believe that the door of Revelation is closed, but that "the door of Revelation has ever remained open and will continue to remain open." (Ahmadiyyat: page 13.) "Islam regards the door of revelation as ever open." (Ahmadiyyat: page 118.) "During the last 1,300 years Islam has constantly produced men to whom God has spoken"; and, "as the result of the holy influence exercised by him (the

Promised Messiah) thousands have been the recipient of Divine Revelation." (Ahmaddiyyat, page 119.)*

In short, Ahmadiyyat is the only religion which opens the door of Divine Revelation to every one and for ever. It is in this sense that Ahmad (peace be on him) is the only lamp; otherwise there is no denying the fact that every man's mind is a door into the Infinite. But the question is, who keeps it open? Men like Iago and Varney do not listen to the voice of their conscience, because they shut this door upon themselves. Again, "Gilded tombs do worms infold." There are minds which are utterly corrupt. Would our friend call them lamps to heaven? Are they not rather the doors into hell? It is Truth which is the real door into heaven, and the Promised Messiah is the only lamp because he is and possesses the Truth. To declare this is simply to state the plain fact and is not by any means "the narrowest sectarianism" as Rev. Walsh supposes.

What of his own assertions? Is it not "the narrowest sectarianism" to say, "the human soul is the only firm and wide (perhaps too wide) foundation for world religion." (2) "It must be for ever vain and futile to seek to build world religion on Moses or Mohammed, or Jesus, or Confucius, or Buddha. You can build it only on man." (3) "Religion also is a purely human quest." (4) "Brotherhood" (as understood by our friend, of course) "is the only path of human survival." (The World Rebuilt: pages 15, 16, 17, 36.) A "friend of all" trying to please everybody!

Referring to the prophecy about the spiritual conquest of

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* It may also be added here that there is no priesthood in Islam. On the one hand the Holy Quran says:—

> "That no bearer of burdens shall bear the burden of another; and that man shall have nothing but what he strives for" (53: 38, 39.)

and on the other it teaches "surely the noblest among you in the sight of Allah is he who is the most righteous of you" (49: 13). That is why Mr. Margoliouth says: "In the Muhammaden system there is properly no caste, class or profession which monopolises the performance of religious rites." Every man is his own priest in Islam.

England by Islam, our friend says, "of course, no one can disprove this. As some one has said, you cannot argue with a Prophet, you can only disbelieve him." What a nice display of reason! He must argue and is bound to disbelieve because he wants to build the future world on Reason and Freedom. May we demand a reason for his disbelieving the prophecy? Why not either believe or await its fulfilment? Most surely one who hastens without due consideration to disbelieve another is unfit to call himself a "friend of all," and the lover of humanity. Islam, the true religion of humanity, teaches us never to be the first to disbelieve as being unwise and unreasonable and hence the source of trouble.

In a chapter on World-Brotherhood Rev. Walter Walsh writes: "It is against creed and class and caste that free religion moves with all its power," but alas! he himself falls a prey to race antipathy by calling himself a "typical Westerner." I hope he will excuse me if I point out that this does not fit in with his preaching. It seems to me that he would have been more consistent if he had called himself a typical human being.

Rev. Walsh makes fun of the creation by God of the drops of red ink which fell on the shirt of the Promised Messiah, but unfortunately refrains from stating the grounds on which the miracle seems to have offended him. Any antecedent presumption on the part of our friend against the truth of miracles would be highly unjustifiable. Even J. S. Mill admits that there is nothing so inherently impossible or absolutely incredible in miracles as to preclude any one from hoping that they may be true. He says, "Once admit a God, and the production by his direct volition of an effect which in any case owed its origin to his creative will, is no longer a purely arbitrary hypothesis to account for the fact, but must be reckoned with as a serious possibility." He should remember, too, that "antecedent improbability is never a sufficient ground for refusing credence to a statement, if it is well attested." In the case under consideration we have the strongest first hand evidence of an original eye-witness who is still living and is held in high repute for his truthfulness—Mian Abdulla Sanauri. On being challenged by an opponent he declared on oath before a very large public gathering held for this purpose in Amritsar that his statement was strictly true. The miracle can be verified as a matter of fact by the drops of red ink still visible on the shirt. This shirt I have personally seen several times.

Of course, our senses can deceive us; but "when the evidence, on which an opinion rests, is equal to that upon which the whole conduct and safety of our lives is founded, we need ask no further. Objections which apply equally to all evidence are valid against none. They only prove abstract fallibility." But the evidence of this miracle is of a very cogent description. It does not rest on the mere attestation of books, traditions and unknown witnesses. We can prove the truth of this miracle by applying the test devised by J. S. Mill for this purpose: There were present in this case no such external conditions, such second causes we may call them, that whenever these conditions or causes reappear the event will be reproduced. However, we should be very glad to hear the arguments of our friend against this if he has any to advance.

It is a pity that Rev. Walsh, though very eager to assert the supremacy of human reason and conscience omits to demonstrate it anywhere in the whole of his address. I heard it and afterwards read it, but could not find that any of his assertions (which are a mere repetition of the old, hackneyed, and hollow objections of some of the free thinkers) were substantiated by reason.

I give here some illustrations of this :—

(1) The visions, signs, miracles and evidences mentioned in Ahmadiyyat are called "weird" and "flamboyant."

(2) The day of the Messiahs is done. The "West" will have nothing to do with them.

(3) The God of Islam is patched up with bits of the Christian God as he was understood in Arabia in the sixth century.

(4) Ahmad's God is the old creative deity of Adam, Noah, Abraham, David, and Muhammad, and is quite unacquainted with the evolutionary history of his own universe.

(5) He is the occasional God, the miracle working God of the ancient Bibles, speaking and acting in the child-like human fashion.

(6) No book is infallible and divine, least of all one which proclaims the existence of Satan, the reality of Heaven and Hell, the final Resurrection of the dead, and a Day of Judgment.

Etc., etc., etc.

In vain do we seek for reasons in support of these assertions. We are expected to receive them as self-evident truths. If "recognition," "association" and "fraternisation" merely stand for the enumeration of all possible objections, if the future world is really to be built on such freedom, and if the supremacy of human reason and conscience is to be displayed and demonstrated as above, then the establishment of World-Brotherhood and world-religion does not seem to be far away. We can expect it any minute. May we put one question to our brother with respect to all of the above statements:—Why? Let him take all these questions one by one and bring forward his reasons and then see how far his belief can help him.

But perhaps after all he would have done better if he had confined himself to these purely dogmatic assertions borrowed from his prototypes, for when here and there he tries to reason the weakness of his case becomes manifest.

> " His reasons are
> Two grains of wheat hid in two bushels of chaff;
> You shall seek all day ere you find them; and when
> You have them they are not worth the search."

Let me illustrate this. His Holiness the Khalifutal Masih, in the course of his explanation of sacrifice as a form of Muslim worship, writes: "A man who offers a sacrifice declares in symbolical language that, as the animal which is inferior to him has been sacrificed for him, he will, if called upon to do so, cheerfully give up his own life in the service of those things which are more precious than his own existence," viz.: Truth and mankind in general. He, therefore, calls as squeamish those people who, not understanding the significance of sacrifice, regard it as an act of cruelty. Our friend, Rev. Walsh, resents this notion. "Well," he says, " I proclaim myself one of them, and I have no use for a God who is not squeamish in the same way." This sentence, written in such a spirit may be a gospel truth for those who believe in the supremacy of Rev. Walsh's opinion, but it cannot carry any weight with those of his followers—if he has any—who are free to believe in the supremacy of human reason. For mankind in general Rev. Walsh's squeamishness might be an argument against sacrifice if it could be shown to be an established fact that Rev. Walsh is proof against any other form of squeamishness. Failing this, he might as well save his breath.

The Holy Quran is a book which has the exclusive distinction of supporting its teachings by means of reason and fact; and the Promised Messiah never teaches anything which he does not support by reason. Their infallibility is the infallibility of reason and conscience. But here is a Pope and a priest scrupulously shorn of outward pretensions, who, while preaching the gospel of reason in the name of freedom, tries to enforce in the same breath the worst form of his individual domination without even the reason's semblance—a revolutionist who seeks to overturn an existing order merely for the sake of establishing his own!

Again, he says, "an outsider need not meddle with domestic matters," and promptly proceeds, by meddling, to betray his ignorance. He writes: "How can Islam recognise a Messiah supplementary to their great founder," and what place is there for a new revelation after the Quran? He should know that the coming of the Messiah and the Mahdi is in accordance with the prophecies of the Holy Prophet and the Holy Quran. It testifies to their truth and is not, in any way, against the finality and perfection of the Muslim Law.

Let me give one more instance. The Prophet Ahmad (peace be on him) claims that in him are fulfilled the prophecies contained in the sacred books of the Christians, the Jews, and the Muslims concerning the advent of the Promised Messiah. But our friend argues thus: Granted that Ahmad was an eminent religious reformer according to Muslim standards, it by no means follows that he merits such titles as the Promised Messiah, etc., for Christians, Jews, Hindus, and Zoroastrians, as well as Muslims. Is this not as if one should say to a person who is a D.D., "Granted that you are a man, it by no means follows that you are a D.D."? Is this argument? It would be a plain statement of fact. It does NOT follow.

Whispering modesty in our ears he commits himself by making a most immodest and absolutely untrue claim. He says: "I find in his deliverances little that is not quite familiar to my own mind," and "there are multitudes of men and women who have announced the same or similar messages from God." Our friend knows that he does not believe in Revelation and he knows, too, that the prophet Ahmad bases every one of his claims and teachings upon the Word of God, directly received by him. Is it not then a most flagrant instance of conscious misrepresentation on his part to say that there is nothing in Ahmad's deliverances which is not quite familiar to him? Is it not merely an empty boast? If it is not, we give below one or two of the revelations of the Prophet Ahmad and challenge the Rev. W. Walsh to produce anything like them before the world—

(1) "God will maintain thy name in honour till the world come to an end and will cause thy message to reach the uttermost corners of the earth."

(2) "I shall raise thee and call thee away to myself, but thy name shall never be erased from the earth, and it shall come to pass that those who desire to humiliate thee and strive to bring about thy failure, and to compass thy destruction shall meet with confusion and die in utter failure; and God shall give thee complete success and shall fulfil all thy desires."

(3) "The hour is nigh, nay it approacheth, when God shall cause kings and princes to love thee, insomuch that they shall seek blessings from thy garments."

Rev. Walsh says that Ahmad is not alone in receiving such messages from God, but that there are multitudes of men and women who have also received similar messages. I again challenge him to produce a single instance of such revelations. "But if ye do it not, and by no means shall ye do it, then fear that fire whose fuel is men and stones."

My friend must excuse me if I give here another of his misrepresentations. He says that Ahmadiyyat contends that "it is necessary for God to have a Messiah through whom to function, on pain of being considered a non-existent deity." May we ask him to quote his authority on the point? We give below a passage bearing on this from the "True Islam," and leave the readers to judge how far he has been fair and just in drawing his conclusion: "If the attributes of God are ever-existing and He is not subject to diminution or decline, then why has He been silent during all these centuries? If He has ceased to speak, how are we to assure ourselves that He has not ceased to hear, and that His other attributes are unimpaired? Would not His silence justify the conclusion that He can no longer see, and that He has lost the attribute of knowledge, and that He has lost the power to watch over and protect us, and that the Universe is going on of itself? If His other attributes are acting just as they used to do, why has He ceased to speak? He is hidden from our eyes and is beyond the ken of our physical perception. His revelation was the principal means by which men could be assured of His existence, and now that this door is also closed, what means is left to demonstrate his existence?"

It is not, as our friend supposes, a particular person without whom God becomes a non-existent deity, but as this passage clearly shows, it is the Word of God, without which it is difficult to convince ourselves of His existence. Is this not true? I think Rev. Walsh has distorted this passage to suit his own purpose?

Let me now take the question of Infallibility. Rev. Walsh says we must "spurn infallibility in whatever guise and under whatever name it may present itself." But it seems strange that Professor William A. Curtis, M.A., D.Litt., in the "Encyclopædia of Religions," writes to precisely the opposite effect, as follows:—

(1) External nature, upon any view of an ultimate explanation, presents the eye of man with a spectacle of infallibility.

(2) Trust Nature, says one school, and she will guide you rightly in the end. In other words, instinct is infallible.

(3) In human social life various degrees of infallibility are recognised under the conceptions of authority and discipline.

(4) It is an axiom of all schools and all sects that a man ought to obey his conscience in all circumstances and at all costs.

In short, "a man may be convinced that it resides in his own unaided mind or heart or conscience, or in the unaided faculties of some ruler or official or dignitary, or in the unaided instinct of some family or corporation or people, or in the contents of a sacred book or law or literature, or in any one of these conceived or dictated or imparted by supernatural instruction. But that an infallible seat and oracle of authority does exist is axiomatic in ethics and in politics not less than in religion."

We believe in the infallibility of the Word of God and in the sinlessness of the prophets who are sent by God as models for mankind, sharing with them their human frailties.

Let me finish by taking the most important note of the address. He writes:—"The Free Religious Movement asserts the supremacy of human reason and conscience, and holds that the cause of religion requires no Infallible Messiah such as Ahmadiyyat acknowledges." As this sentence embodies the basic principle of the movement and as it is on this foundation that the whole superstructure of our friend's criticism is erected, we had better examine it carefully.

As it stands the sentence is a mere assertion; and our friend has not been able to substantiate it in any way. The statement has to be taken for granted perhaps, like an axiom which the mind intuitively accepts without the help of any external evidence. If human reason means nothing but the individual intuition of our friend and if the word "supremacy" means the infallibility of his own intuition then of course no one can question his supreme authority in all matters concerning religion, morals and even science and history. But we are sure the world is not of this opinion. A change in expression does not alter the fact. If Rev. Walter Walsh objects to the infallibility of Divine Revelation we in turn must take exception to the so-called supremacy of his reason and conscience. We cannot blindly change the one for the other.

What are we to understand from the words "human reason and conscience"? Are they to be understood collectively or individually? If individually, well and good. Every human being believes and acts according to the standard set up for him by his own particular reason and conscience. In this case, however, there seems to be no legitimate reason for one person to "meddle" with the other in any respect. There is no need to plunge into a controversy. Every man follows his own reason. Even those who believe in the supremacy of Divine Revelation believe in it because they are led to believe so by their reason and conscience. He would indeed be a strange sort of man who would believe in anything which he honestly finds against his own reason. But if these words are to be taken only collectively we do not see how our friend can succeed in reconciling the various contending schools of thought in philosophy, ethics, and religion. What criterion is there to show that a certain principle or statement is a fact as judged by human reason. Who is to wield this supreme authority and how can it be rightfully exercised? Of course, it is a domestic question for the free thinkers to decide amongst themselves, but we have a right, being brothers, to meddle and see things go right.

What, again, we ask, is meant by reason? Is it a faculty of the mind by which fundamental truths are intuitively apprehended? How then would the differences of the empiricists be settled, who declare the mind to be a "tabula rasa" (blank tablet), What are fundamental truths? How can we apply them to draw rightful conclusions? If the fundamental principles of philosophy, ethics, and religion are satisfactorily apprehended by intuition why should there exist an enormous amount of difference between the representatives of the various schools of thought? It is all rather confusing.

Perhaps our friend would like to define reason in a general sense as the process of drawing logical inferences. But it must be remembered that in inferences, inductive or deductive, there is always a leap in one form or another from the known to the unknown. And in this leap there lurks a danger of some grievous mistake which might injure the cause of religion.

Reason, as thus understood, is a very poor guide in life. Man cannot afford to go by reason alone. He does not live by it alone. It is a very small fraction of his activities that really stand in need of reason. As far as his physical life is concerned it is his conviction about the never-failing properties of water, light, air, warmth, and food that makes him utilise these external and essential things. We drink water because we are sure that it quenches thirst. We take food because we are certain that it satisfies hunger. To live an ordered life, therefore, man must needs go by certainties and not by mere possibilities. Reason can frame a hypothesis but we cannot base our actions upon such a meagre knowledge. A theory cannot be put into practice unless tested and verified, which is done by observation and experiment and not by reason. So the cause of religion cannot be best served by it; because at its best reason, by drawing inferences, only leads us to a mere possibility or a probability. A knowledge of the nature of "should be" is the maximum that can be acquired through it. But we cannot entrust the welfare of our spiritual life to a knowledge of what should be. Why should we when we do not do so as far as our physical life is concerned? The life of the spirit is the real life, the soul is more precious than the body. We cannot afford to grope in the dark in the physical life, still less in the spiritual. We need, therefore, something which may provide us with perfect certainty, and it is this need which is supplied by Divine Revelation.

Reason is a handmaid of Revelation. It is an old dim lamp as compared with the Sun of Revelation. Revelation is a fact as much as light is a fact. To say that the cause of religion does not require Revelation is tantamount to the saying of a blind person that to live in health we do not require sunlight. Of course he does not as far as his individual opinion is concerned. What amount of reason can convince a deaf person that music is sweet? He would most decidedly say that music is a creation of the imagination of weak minded people, because it does not make any difference to his life. Can a belief in the supremacy of human reason inform a person who has never tasted an orange what it tastes like? Can his conscience help him? Why then should the soul be denied the light, the air, and the warmth of its life? Revelation is the light of the soul. It is a sun for the spirit and a food for the mind of man.

"It would seem impossible to deny the right and the duty of good thinking, of the utmost use of intelligence, in every department of life. Even the appeals to revelation or to authority, to the usefulness of a certain belief, or to the needs and rights of feeling and action, are themselves appeals to our intelligent judgment for comprehension and sympathy. Thought can be criticized on whatever grounds, only through thought." But it is beyond doubt that "no age has employed reason more, or trusted it less, than our own." I may quote here some of the eminent thinkers of the human race to show how far a belief in the supremacy of reason is really tenable.

"The Agnostic asserts that there are limits to the sphere of human intelligence, and that theology is 'metempirical' knowledge which lies outside these limits." (Encyclopædia of Religions).

The sceptics of antiquity recommended universal doubt as an instrument for the complete peace of mind.

Hume describes his state of universal doubt as a "malady" or as "philosophical melancholy and delirium," and says: "If we believe that fire warms and water refreshes, 'tis only because it costs us too much pains to think otherwise."

Huxley writes: "I have champed up all that chaff about the ego and the non-ego, noumena and phenomena, and all the rest of it, too often not to know that in attempting even to think of these questions, the human intellect flounders at once out of its depth."

R. L. Stevenson says: "Reasons are as cheap as blackberries."

Mr. Paul Kalweit, D.Phil., writes: "Once more, therefore, we find that in religion, as in all other spheres of experience, the intellect encounters a reality which it has not evolved from itself, and that even in the question regarding the truth of religion it cannot lay claim to absolute authority."

Mr. J. H. Leckie says: "The experience of certainty in religion is not attained by reasoning."

The Rev. Father Arnold says: "Assuredly, human reason never reached a higher level than in the classic schools of Greece and Rome; yet, consult their records and they will unfold for you a tale which will make you blush for your vaunted reason. This is manifestly shown in the degradation of the idea of God. Look at the pages of classic history, and you will read of a multitude of gods, so called, subject to an inexorable fate, and typifying every vice."

Another great man says:—"For what is there, vain man! in all thy boasted natural reason and knowledge, and so certain fixed and settled, that may not yet be capable of alteration? What topic or branch of human wisdom, that even within the small space of 200 years has not either suffered great alteration or entirely been proved false?"

I conclude with a quotation from the Prophet Ahmad of Qadian, who says: "Think ye people and be wise. Complete satisfaction is not possible without Revelation. We must err without it. Unity of God rests on Revelation. Passions of the self are overcome only through it. It is Revelation that has trumpeted forth the existence of God, and the world is crying, God is. It is Revelation that has been, ever since the world began, inspiring the hearts of men with the certainty that there does exist a God. It is He who is worthy of being adored. It is He who satisfies the inquirers and the believers. It was He who made millions of His votaries leave this world with a heart full of patience and heavenly love. He it is whose truth thousands of martyrs have sealed with their blood. Yea, He is the same who made Faqirs of Kings, and turned the richest of men into Dervishes. Through His believing alone millions of the illiterate and ignorant and decrepit old women left this world with a fervent belief. He is the only boat which has carried countless people out of a sea of creature worship and ill-faith to the shore of unity and perfect satisfaction. He is the only friend of our last moments. He is the only Helper of critical times. But the harm that the covering of reason has done to the world is not unknown. Tell me yourselves who made Plato and his followers disbelieve in the Creator? Who made the philosophers worship idols? Was it not Reason unaccompanied by Revelation?"

A. R. DARD.

PROFESSOR EDWARD G. BROWNE, CAMBRIDGE.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

> "*A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*"

NOTES.

A DISTINGUISHED ORIENTALIST.

Prof. Edward Granville Browne, M.A., M.B., M.R.C.S., M.R.A.S., F.B.A., F.R.C.P., Sir Thomas Adams Professor of Arabic, Fellow of Pembroke College, Cambridge, was born at Uley, near Dursley, on the 7th of February, 1862; married 1906, Alice Caroline Blackburne Daniell. Graduated at Cambridge in Natural Sciences Tripos, 1882; Indian Languages Tripos, 1884; Studied Medicine and Oriental Languages in Cambridge, 1879-84; London, 1884-87; but never practised as a doctor. Travelled in Persia, 1887-88. Including translations, his important works number about 15.

His literary productions are well-known and need no word of introduction. His very name is a sufficient guarantee of their worth. The service which he has done to the cause of religion, especially by throwing a flood of light upon the origin and development of Bahaism is indeed invaluable. And it would not be too much to say that he knows the movement more than even the most well-informed of its followers. He personally visited Mirza Yahya and Mirza Hosain Ali in 1890. He has published every bit of paper concerning the Movement, even the "original Persian documents connected with the examination and condemnation of the Bab for heresy, one of which appears to show that he formally abjured all his claims, and begged for mercy and forgiveness." He says the special importance of the study of this movement is political, ethical, and historical. As to their doctrine he says, "though the synthesis may be original, almost every single doctrine held by the Babis and Bahais (and their doctrine, even on such important matters as the Future Life, is by no means fixed and uniform) was previously held and elaborated by one or another of the earlier cognate sects grouped together under the general title of Ghulat, whereof the Ismailis are the most notable representative."

He can speak Arabic and Persian very well, and what strikes one most is the fact that he is thoroughly acquainted with the manners of the East. To an Eastern he does not appear to be a Western.

WOMEN AS MINISTERS.

The Pastoral Session of the Wesleyan Conference at Lincoln considered the question of women in relation to the work of the ministry.

The Rev. Ensor Walters said that the setting apart of women by ordination was an innovation without precedent in the Christian Church.

Dr. Scott Lidgett said that apostolic precedent did not settle apostolic principles. What was seemly in the early ages of the Church, and indeed necessary in the social condition of that day, was not necessarily a guide for all time. They could best serve the Catholic Church by saving it from becoming behind the age.

The Conference recognised :—

(1) That in view of the modern situation some change in the relation of women to the ministry of the Church is urgently demanded.

(2) That a woman is not disqualified from the ministry merely on the ground of sex.

Happily there is no priesthood in Islam. But we may quote here the words of Dr. Luther and point out that marriage would prove a great hindrance in this respect.

He says: "A woman is, or at least should be, a friendly, courteous, and merry companion in life, whence they are named, by the Holy Ghost, house-honours, the honour and ornament of the house, and inclined to tenderness, for thereunto are they chiefly created, to bear children, and be the pleasure, joy, and solace of their husbands."

POPE ON PURDAH.

It is gratifying to note that under the instructions of the Pope it is announced "that no woman will be admitted to the Sacraments, to Confession, or the nuptial benediction, nor may she act as godmother at baptisms and confirmations, unless her dress conforms to the following rules:—

(a) Dresses for adults must descend to just above the feet; children and young girls must have their knees covered.

The material must, in no case, be transparent.

(b) Round the neck not more than two fingerbreadths may remain uncovered.

(c) Sleeves must reach to below the elbow.

A note urges Christian dressmakers and milliners to stand firm against the dictates of fashion. Mothers who allow their young daughters to follow immodest fashions will be refused the Sacraments, even though their own attire is not such as to bring them under the ban.

At Viareggio, Italy's most fashionable seaside resort, members of a Catholic Association, wearing a badge of office, are stationed at the church doors, and ladies whose appearance meets with their disapproval are firmly refused admittance."

It is understood that inadequate bathing costumes will shortly form the subject of a separate crusade. A covert sympathy with the Pope's views is indeed noticeable in the Press, and approval is expressed of a movement among some ladies of the Roman aristocracy for a return to modest fashions.

EVOLUTION.

Mr. Bryan, in his address which was to be delivered in the trial of John T. Scopes, convicted of violating Tennessee's law prohibiting the teaching of evolution in its schools, says:—
" While many scientists accept evolution as if it were a fact, they all admit, when questioned, that no explanation has been found as to how one species developed into another.

" There is no more reason to believe that man descended from some inferior animal than there is to believe that a stately mansion has descended from a small cottage."

It is interesting to note in this connection the suggestion of Professor Wood-Jones, the distinguished anthropologist, that it was the monkey who descended from man and not man from the monkey. Instead of man being an improved anthropoid ape, the ape is a degenerated human."

" RECONCILIATION."

" Every time we indulge in sneers or ridicule, we widen the gap between ourselves and our opponents, and make it more difficult to win them over. Not only that, but such indulgence tends to darken our own vision and alienate us from the truth, which cannot be seen clearly in anger or in the spirit which produces sneers. These lapses put off the day of salvation. We make ' fighting speeches,' thinking that we are fighting in the cause of righteousness, whereas, in fact, we are indulging our weakness, and helping to prolong the day of poverty and oppression. Oh that we could always bear this in mind, and learn to control ourselves in the interests of those we seek to serve! Aye, and in the interests of those who disagree with us. For, unless we have faith that they too, in some way not understood by us, are seeking the Kingdom that we seek, how can we ever hope to win them, or why try to reason with them?"

" Brotherhood."

BENHAM'S BOOK OF QUOTATIONS.

We are surprised to find the Quranic verses badly mutilated and distorted in a book of reference like Benham's Book of Quotations. Moreover, the author has given 25 pages to the Bible and only seven lines to the Holy Quran. The selection also shows a very bad literary taste if not conscious prejudice. And the worst of it is that the translation in most cases is very very wrong and mischievous. Probably the author has consulted some of the most faulty translations done by the ignorant Christian missionaries. Therefore, we think it necessary to suggest in the interest of the book that the quotations be carefully revised and the mistakes removed. A literary book of reference at least must not degenerate into a malicious propaganda against the Holy religion of Islam.

FOR GOD-FEARERS.

The "Times" says that the earliest and most eager converts to Christianity were the "God-fearers," and adds: "There are many men and women at the present time who in their desire for a truer and more effective spiritual life resemble the God-fearers of the first century. They may perhaps already profess the Christian faith, but they know that their religion is unsatisfying and has little meaning in their lives. They earnestly desire a clearer apprehension of God and a more vigorous faith in Him. Some in their distress endeavour to find what they want in the various cults, which are as numerous to-day as were the competing religions of the Apostolic age. Others have slipped into a non-religious life, not without the consciousness of failure. Yet they are persuaded that if only they could come into contact with Christianity as a living religion they would accept it with ready devotion."

Great glad tidings to all God-fearers! They can come in contact with Living Christianity. Let them come to the door of Ahmad (may peace and the blessings of God be upon him). He is the Christ of the age. Blessed is he who believes in him.

" CONTEMPORARY REVIEW."

The Rev. A. M. Chirgwin writes in the " Contemporary Review " that " those who are causing the disintegration of Islam to-day are largely they of its own household." We already, no doubt, deplore very much the dismal fact; but we are unable to agree with him when he says that " Christianity has nothing to fear from all this secularist propaganda," and that " Islam has not the same intellectual equipment for meeting it," and that therefore " the new notions from the West are undermining the foundations of the whole fabric of Islam."

We draw his attention to the quotation given above from the " Times, " which is a clear but courageous confession of the terrible fact that the " ugly cracks " in the structure of Pauline Christianity have long since caused its complete collapse and the distress resulting therefrom is driving the God-fearers to seek a new life somewhere else. It is really worse than idle to pretend that Christianity fares any better. The Right Hon. Lord Ernle very rightly remarks: " In 1850 it was a courageous act to question details of Orthodox Christianity; to-day, in certain circles, courage is needed for their defence." Happily it is not so with Islam.

CHRISTIAN MARRIAGE AND DIVORCE.

Mr. R. J. Parr, Director of the Royal Society for Prevention of Cruelty to Children, in his evidence given before the Royal Commission on Marriage and Divorce, speaking in the interest of children said:—

" I believe that the present system of separation without complete freedom is cruel and conduces to immorality."

" I am strongly of opinion that increased facilities for divorce should be given to poor people who can prove—(a) Continued drunkenness, (b) Insanity, (c) Brutality; (d) Incest."

The annual pastoral address of the Wesleyan Methodist Conference bewails:—" It is indeed a tremendous peril, not merely that the marriage tie should be treated with such scant regard, but that it should be taken for granted, without the slightest sense of shame, that deeds may be perpetrated which shall lead to the legal dissolution of the marriage bond."

We most sincerely wish to point out that nothing short of Islamic conception of marriage and divorce can cure these multifarious ills.

THE SWOON THEORY.

Christian missionaries have been making the world believe that the swoon theory in the life of Jesus has long since been discarded. We give below all the reasons which have been given for and against the theory in two separate columns, and leave the readers to judge how far it is true. Additions on either side will be welcome.

FOR DEATH.	AGAINST DEATH.
(1) The Bible clearly lays down :— (a) " He is risen from the dead." (Math. 28: 7.) (b) " And when he (Pilate) knew it (that Jesus was dead) of the Centurian, he gave the body to Joseph." (Mark 15: 45.) (c) " He was dead already." (John 19: 33.)	(1) As to the historical value of the Gospels we give below the opinion of an eminent scholar, who writes as follows :— " We do not find any real trace even of the existence of our Gospels for a century and a half after the events they record. They are anonymous narratives, and there is no evidence of any value connecting these works with the writers to whom they are popularly attributed. They mutually destroy each other as evidence. These Gospels themselves do not pretend to be inspired histories."
(2) (a) Tertullian says Christ " when crucified, spontaneously dismissed his spirit with a word, thus preventing the office of the executioner." (b) Calvin ascribes the death of Jesus to the secret counsels of God. (c) Origen says :— " Having the power of laying down his life, he laid it down when he chose."	(2) The opinions of these eminent persons are an open admission of the fact that there was present no physical cause which could possibly bring about the death of Jesus Christ. Suicide is out of the question. Evidently there is nothing to prove this " act of Divine power."

For Death—contd.	Against Death—contd.
(d) Jerome says:— "Voluntarily to dismiss his life was an act of Divine power." (e) Theophylact writes:— "He called on death, which dared not come to him without being called."	
(3) Jesus, immediately prior to the crucifixion, was reduced to such a state of extreme weakness as to cause his early death upon the Cross.	(3) The fact that the condemned criminal, after being scourged, carried his cross, is an evidence that the scourging was not so severe as to incapacitate from effort, nor was the cross very large or heavy. Therefore he was not so exhausted as to die early on the cross. (E. S. Thompson, M.D., F.R.C.S.)
(4) The spear wound was inflicted before death, and was, therefore, the immediate cause of his death.	(4) "The manifestly untenable view held by some that our Lord's death was occasioned by the soldier's spear, though based on a reading from one or two ancient manuscripts, need not here delay us." (E. S. Thompson, M.D., F.R.C.P.)
(5) Christ died literally from a broken or ruptured heart, and the effusion of blood through the rupture into the membrane surrounding the heart, and its separation there into clots and serum, account both for the early death, and the subsequent flow	(5) (a) Bishop Westcott, in his Commentary on St. John's Gospel, referring to Stroud's theory, says: "But it appears that both this and the other naturalistic explanations of the sign are not only inadequate, but also inconsistent with the real facts."

For Death—contd.	Against Death—contd.
of blood and water from the wound in the side. (Dr. Stroud and Dr. Simpson.)	(b) The wound of the spear was on the right side; all the pictures, statues and crucifixes show it. (c) " With regard to the hypothesis of Dr. Stroud it is sufficient to mention the invariable fact, of which this physician appears to have been ignorant, that the blood escapinto a serum cavity from rupture of a great organ, such as the heart (aneurysmal aorta) or parturient uterus, does not show the smallest tendency to separate into clot and serum (' blood ' and ' water ' as he takes it), but remains thick, dark red liquid blood." (Encycl. Biblica.) (d) "Spontaneous rupture never occurs in a healthy heart." (Russell, System of Medicine, IV., 786.) (e) "The closing scenes in the life of Jesus do not disclose any of the symptoms of the rupture of the heart." (The Bibliothica Sacra, Jan., 1905. E. M. Merrius, M.D.)
(6) Jesus died of suffocation by the weight of spices laid over him while he was being buried in the sepulchre. (Epiphany 2, 4, 1904.)	(6) (a) Matthew, Mark and Luke record only so much—" wrapped it in linen and laid it in a sepulchre." The linen was fine. (b) John records that Nicodemus " brought a mixture of myrrh and aloes, about an hundred pound weight." This mixture was not put on his body and by no means

For Death—contd.	**Against Death—contd.**
	especially on his face so as to suffocate him. Rev. William Smith, D.C.L., LL.D., says that a portion of these 100 pounds were burnt in honour of the deceased, of the rest must have been made a "bed of spices," as was the custom. The body may have been anointed as well, but it could not in any case suffocate him.
(7) The enemies of Jesus must have made certain that he was actually dead.	(7) (a) The Jews were frightened at the earthquake and the other supernatural occurrences and hastily departed from the scene. They could not therefore make sure that he was dead. (b) It is doubtful whether the Jews were thus early affected by the fear lest Jesus should be thought to be raised from the dead." (E. Renan.) (c) It was late and all this (the removal of the body of Jesus, etc.) was done in great haste. (d) To fully satisfy their spite they had done everything in their power to mock him, disgrace him, and torment him out of existence; and there was no reason to suspect his escape when they had seen him hanging actually nailed to the cross for several hours.

For Death—contd.	Against Death—contd.
	(e) There may be many things which a man must do, but the question is, does he do them? There is not the slightest evidence to show that his enemies did the least to make certain that he was actually dead. It was only Pilate who did something, and he was already favourably disposed towards him.
(8) The assurance of the Centurion to Pilate that Jesus was dead. Roman soldiers were experienced in crucifixion.	(8) (a) The anxiety of Joseph of Arimathea to secure the body of Jesus as soon as possible shows that he saw a chance for his life. He was an influential man—a member of the Sanhedrin. (b) The Governor was anxious to secure the deliverance of Jesus. (c) The centurion and the soldiers regarded him as a holy man. Watching him they said:— "Truly this was the Son of God." "Certainly this was a righteous man." "Indeed this was a just man." They were also terrified by the earthquake and thought it was due to the displeasure of the gods at the great injustice.
(9) Jesus was weaker than his two companions; he could not bear his cross. Therefore he died early on the cross.	(9) The opinion that his speedy death was due to constitutional debility is contradicted by the facts of the case. (E. S. Thompson.)

For Death—contd.	Against Death—contd.
(10) It is obvious that the theory of a seeming death is not enough; it is necessary to assume also various machinations, whether on the part of Jesus himself or on the part of his disciples which seem to be quite immoral.	(10) (a) Jesus and his disciples can be morally blamed only if it were proved that they openly and clearly declared that he had died, while as a matter of fact they knew that he had not died at all. What the supporters of the swoon theory allege is this: That Jesus and his disciples never expressly made the world believe that he had died. Of course, as shown by the many precautions they took, they naturally wanted to keep everything secret and secrecy under the circumstances is by no means immoral. They dare not disclose the secret—their very life was in danger. They were weak and helpless. There was no need for it. Why and how should they have courted destruction? A useless jump into the fire is surely no sign of morality. (b) Or possibly some of the disciples, not knowing the facts might honestly have believed that he had really died, in which case their pious belief, however zealous it might be, cannot in any way disprove the fact. Nor can they be branded as immoral for their sincerity and ignorance. (c) Let us, however, suppose the impossible. Let it be immoral. Were they proof against every kind of immorality? Did they not after all deny him? Did they not

For Death—contd.	Against Death—contd.
	forsake him? Were they not already guilty of the worst form of faithlessness, treason and immorality.
(11) If Jesus had only recovered his disciples would not have had courage in persecution to surrender their lives for such a faith.	(11) "Do the Jews, who for centuries bore the fiercest contumelies of the world, and were persecuted, hunted, and done to death by every conceivable torture for persisting in their denial of the truth of the Incarnation, Resurrection, and Ascension, and in their rejection of Jesus Christ, do they thus furnish a convincing argument for the truth of their belief and the falsity of Christianity? Or have the thousands who have been consigned to the stake by the Christian Church herself for persisting in asserting what she has denounced as damnable heresy, proved the correctness of their views by their sufferings and death?"
(12) It is recorded that the victims of crucifixion seldom recovered, even under the most favourable circumstances.	(12) Many cases were cited of crucified persons who, taken down in time, had been restored to life by energetic remedies. See Herodotus vii., 194; Jos., vita, 75 (E. Renan, page 353.)
(13) "The poor, weak, sick Jesus, with difficulty holding himself erect, in hiding, disguised, and finally dying—this Jesus an object of faith, of exalted emotion, of the	(13) If the scourged Jesus, denied and forsaken by his disciples, loaded with all kinds of indignities, bearing a crown of thorns on his head, having a reed placed in his hand, buffeted, mocked, maltreated,

For Death—contd.	Against Death—contd.
triumph of his adherents, a risen conqueror, and Son of God! Here, in fact, the theory begins to grow paltry, absurd, worthy only of rejection.'' (Keim, Jesus of Nazara. Vol. vi., p. 330)	insulted, condemned to an ignominious death with two thieves, carrying his own cross, stripped of his clothes, hanging helplessly nailed to the cross, and people spitting upon his face and he despaired and crying, ''My God, my God, why hast Thou forsaken me?'' can be, an object of faith, of exalted emotion, and the Son of God, why can he not be regarded so when only weak and sick, but escaping the accursed death?
(14) The difficulties of recognition could never have been possible if the appearances were a mere recovery without death. (Réville.)	(14) (a) It is difficult to understand how death could increase the difficulties of recognition. Does death change the clothes, the features or the appearance of a person? (b) It was difficult to recognise him because he was disguised, not because he had risen from the dead. (c) If death had worked any change in the appearance of Jesus then Joseph of Arimathea and his friends who attended upon him should also have felt the difficulties of recognition. Why is it that those of his disciples only were troubled, terrified and affrighted, and supposed that they had seen a spirit, who had denied him, forsaken him, and did not expect to see him again?
(15) ''Such a resuscitation could only have weakened the impression which he	(15) We give below a quotation from a dictionary of the Bible, from which it

For Death—contd.

had made upon them in life and in death, at the most could only have given it an elegiac voice, but could by no possibility have changed their sorrow into enthusiasm, have elevated their reverence into worship."

(Strauss.)

Against Death—contd.

can easily be seen how far the sorrow of the disciples was changed into enthusiasm and their reverence into worship by the idea of his resurrection. "Even at the removal of our Lord from the earth they (the Apostles) were yet weak in their knowledge (Luke xxiv: 21; John xvi; 12), though he had for so long been carefully preparing and instructing them. And when that happened, of which he had so often forewarned them, they all forsook him and fled (Math. xxvi.: 56). Even after being convinced of his resurrection many of them returned to their common occupations. (John xxi: 3 ff.)

This shows that they had no especial enthusiasm. If their reverence for him had changed into worship why did they return to their common occupations? They should have devoted themselves, all of them at once to the service of his noble cause. But we do not know anything of this sort. As a matter of fact, excepting Peter, who was goaded to action by the repeated exhortations of his Master, we do not unfortunately find the rest of his disciples on the scene. We know very little of them.

(b) Moreover, it is not right to say that if Jesus had merely recovered from a swoon the sorrow of his disciples could

For Death—contd.

Against Death—contd.

not possibly have changed into enthusiasm, because when Jesus was caught, scourged, and delivered to be crucified they had despaired of his life and his escape from death after all was no less than a miracle. So it was, but natural for them to feel a great joy at hearing their Master speak again and finding him still alive.

(c) The impression which he had made upon them in his life is clearly shown by the quotation given above. It was already more than sufficiently weakened by the so-called closing scenes of his life. They had denied him, forsaken him and fled. Even after the alleged Resurrection Jesus addresses them as follows: "O fools, and slow of heart to believe all that the prophets have spoken." Could it possibly be weakened any further?

(d) On the other hand, being ashamed of their conduct in forsaking their Master at such a critical time they must have felt at seeing him safe and sound the pangs of an acute remorse so as to "hold him by the feet," and the sincere desire of making amends, coupled as it was with joy, could easily be worked into any amount of enthusiasm and devotion by their Master who had already spent a life in instructing them.

A. R. DARD.

"MY CONTROVERSY WITH AHMADIYYAT."

To meet the wishes of our friend and brother, Rev. Walter Walsh, and to show that the pages of our Review are open not only to the advocates of all creeds, but also to our opponents, we give below his address, to which a reply has already been published in our previous issue. Our readers will thus be better able to compare the two.

(Ed. R. R.)

First Reading: A Religion of Humanity (Max Muller).
Second Reading: The Futility of Book Religion (John Vickers).

The Challenge:

"The Lord hath a controversy with his people." (Micah, 6, 2.).

If Jehovah could have a controversy with his people there can be nothing improper in my having a controversy with my brethren of Ahmadiyyat. The controversy is truly between brethren. Some time ago it came to my knowledge that the Ahmadiyya community had suffered persecution in Afghanistan, and I willingly assisted in a meeting of protest, as I would do on behalf of any person or community who might be denied their rights of free speech and free association. Neither agreement nor disagreement has anything to do with liberty of conscience. I will as strongly assert the right of every person or people to disagree with my opinions as to agree with them, and with equal vehemence I will protest against the suppression of that right, and will demand free and full expression for all. Let truth and falsehood grapple, even if (contrary to Milton's faith) truth may seem to be put to the worse in free and open encounter.

Immediately after the Conference of Living Religions my Ahmadiyya friends issued a journal which they entitled "The Review of Religions," and invited my opinion of its merits, which I frankly gave them. My criticism was two-fold:—First, that the title, "A Review of Religions," was somewhat misleading for a magazine so highly propagandist as was theirs; second, that at the present juncture of world affairs it was more important for the different forms of religion to fraternise than to proselytise. With regard to these criticisms the editor had a good deal to say. In the light of his comments, supplemented by a careful perusal of a well-written volume, "Ahmadiyyat, or the True Islam," issued by the Community, I now desire to expand my criticisms from the point of view of the Free Religious Movement.

The Free Religious Movement asserts the supremacy of Reason and Conscience, and holds that the cause of Religion requires no Infallible Messiah such as Ahmadiyyat acknowledges. Granted that Hazrat Mirza Ghulam Ahmad, who founded the community some thirty years ago, was an eminent religious reformer according to Muslim standards, it by no means follows that he merits such titles as "The Prince of Peace," "the Second Christ," "the Promised Messiah," for Christians, Jews, Hindus, Zoroastrians, as well as Muslims; a chosen vessel upon whom the Word of God directly descended, whose preaching is a veritable "Message from Heaven"; and it is the narrowest sectarianism to announce that "all doors are closed except his door, and all lamps have gone out except his lamp." If Muhammad was the last and greatest Prophet, and the Quran the final and complete revelation, as all Muslims believe, and the Ahmadiyyat professes to believe, what need or place is there for another prophecy with its refined expositions claiming to be a new "revelation"? And how can Islam recognise a "Messiah" supplementary to their great founder, or accept the new Community as "The True Islam"? But these are things for Islam itself to settle—domestic matters with which an outsider need not meddle except when violence is employed to suppress free opinion.

There are aspects, however, with which outsiders must needs meddle, because, in fact, Ahmadiyyat has made its appeal to them, asserted its claim upon them, called for their allegiance, and has established a Mission in this country by means of which it confidently expects to achieve "the spiritual conquest of England." The present head of the Community—the Second Successor of the "Messiah"—had from God a vision of himself standing on the coast of England, and knows that England "shall answer the call of the Promised Messiah and shall advance towards Islam"—nay, more, that within three centuries Ahmadiyyat shall have conquered the entire world by reasons and arguments, and will be the sole and universal religion of all mankind. Of course, no one can disprove this. As some one has said, you cannot argue with a Prophet, you can only disbelieve him.

As one of those to whom the appeal is addressed, I shall await the further reasons and arguments which may induce me to degrade human Reason and Conscience and set an Infallible Messiah in their lofty seat. Something will have to be brought forward quite different from the weird visions, dreams, signs, miracles, and other flamboyant "evidences" which appear to have satisfied some thousands of Orientals' minds, and will doubtless tickle the itch for marvels which afflicts some Western minds also. It may be true, as asserted, that the Ahmadiyya "Messiah" attained a stage of Prophethood superior to Abraham, Moses, and Jesus; that he had long conversations with Jesus on religious affairs, and even dined with him in his spiritual body; that he performed many wonders of healing, and even raised people supposed to be dead. But these ancient methods of establishing a religion belong to the ages of superstition, and make no impression on an age of science. They appeal to the senses only—to imagination, curiosity, credulity, even selfishness. The Messiah who will subjugate the Western world must come with a quite different sort of appeal. But, in fact, the West will have nothing to do any more with Messiahs. The day of the Messiahs is done, though the prolific Orient continues to produce them in serial numbers, so to speak. I have known of a good many in my time. One of them, some years ago, was announced in the newspapers thus: "A new Messiah has appeared in the Nile valley; the police are after him." Really, our Oriental brethren take their Messiahs too seriously.

Let us come to this matter of "revelation." It is quite true that religions have been established on the strength of that terribly abused word "revelation." Among the alleged revealers there have been imposters, false Messiahs as they were called, and others who were victimised by nervous disorders (such as Paul, Muhammad himself, and even Ahmad, who, it is admitted, suffered from vertigo, which is first cousin to epilepsy), but the great pillars who bear the bridge of religion across the gulf of time must be acquitted of all conscious falsity; their contemporaries could find little fault with them except their terrible sincerity. I am willing that it be so with Hazrat Mirza Ghulâm Ahmad. But that which appealed to his fancy as a special revelation brings no certainty of belief to me as a typical Westerner. I find in his deliverances nothing greatly different from that of other teachers well known to me, and little that is not quite familiar to my own mind. Granting that they contained a message from God, the same, or similar, have been announced by others; and there are multitudes of thoughtful men and women whose own minds have taken them there without the intervention of self-advertising Messiahs. Leave out the special ritual of the True Islam, and its general truths may be credited because they are common to other forms of religion. What, then, becomes of the loud claim to be the only door, the only lamp? The fact is that every man's mind is a door into the Infinite; every woman's soul is a lamp to heaven. No miraculous revelations are necessary; nor, in my opinion, do such phenomena exist. What the enthusiast calls "revelation" the rationalist calls "discovery," and it is the same thing in both cases, only that the first likes to think of it as supernatural while the second regards it as according to man's original and true nature. Truth is not revealed to us, it is discovered by us. No particular person is needed—no high and mighty Avatar, no self-elected Messiah—in order to have living religion. Living religion is in the soul, and there God manifests himself. Ahmadiyyat's contention that it is necessary for God to have a Messiah through whom to function, on pain of being considered "a non-existent deity," belongs to the vanished age of religious aristocracy. It is akin to the claim of priest and pope, and is to be resented by every freedom-loving mind. We have reached the age of religious democracy, the faith of which is: God in every man; every man his own priest, his own pope, his own khalifa, his own messiah. The wise man and woman will accept help from every quarter, will peruse great literature, and hearken to the voice of living wisdom and genius, but if they are at the same time intellectually free and morally strong they will spurn Infallibility in whatever guise and under whatever name it may present itself.

The "Messiah" makes the studendous claim that the True Islam provides a complete and perfect conception of God and his attributes, but when you critically examine its God you find him to be little other than the God of Abraham, of Isaac, and of Jacob, the Jehovah of the Jewish Bible, patched up with bits of the Christian God as he was understood in Arabia in the sixth century. Ahmad's God is the old creative deity of Adam, Noah, Abraham, David, and Muhammad, and is quite unacquainted with the evolutionary history of his own universe. He is the occasional God, the miracle-working God of the ancient Bibles, speaking and acting in the childlike human fashion which seemed not incongruous to the mind of the ancient Orient, but has become impossible to moderns. The "Promised Messiah" assures us that "God speaks to man in the same way as one man speaks to another," and not merely by instilling ideas into his mind, not merely by "inspiring" him, as orthodoxy puts it. More than that, not only does God speak like a man but speaks with a quite remarkable voice, for he "speaks to his servants in a majestic and yet inexpressly sweet voice, which is heard by them in the same way in which they hear other voices, and there can be no possibility of delusion or doubt about it." The æsthetic folk will also be glad to know that deity manifests colour, for the Promised Messiah "was so imbued with the colour of God that all other colours were effaced." Many other signs, wonders, and miracles were displayed towards and by him who was the only door and lamp of the Infinite. I quote one in the very words of his successor:—

"He saw in a dream that he had prepared a chart with reference to himself and some friends of his relating to future events in their lives, and he desired that God should sanction these matters. He then saw God personified, and placed the chart before him for signature. God signed the chart with red ink, and, before signing, flicked the surplus ink from the end of the pen with a movement of his hand, and some drops of the ink fell on the clothes of the Promised Messiah, and, thinking of the love and graciousness of God in granting his request, his eyes filled with tears and his body slightly quivered. At this stage he woke up, and when a disciple of his named Mian Abdullah Sannouri, who was at that time massaging his legs, drew his attention to some wet drops of red on his clothes, the Promised Messiah related the (dream) to him in detail. These drops of red had fallen on the shirt of the Promised Messiah and on the cap of Mian Abdullah, who was at that time engaged in massaging his legs. . . . The shirt is still carefully preserved by Mian Abdullah." (Here ends the quotation.) So you see that new miracles, new signs and wonders, new holy coats of Treves, new Lourdes miracles of healing are well in sight. Even in the West there are some mystery-mongers to whose cloudy brains all this will be sweetmeat, like Turkish delight to their palate.

The Promised Messiah and his successor claim that their re-expressed creed of Islam constitutes the only perfect religion which alone completely explains the relationship between man and God and the life after death, imparting also the only perfect moral and social teachings. The acts of worship prescribed by Islam are eulogised as the only means of obtaining righteousness—a self-satisfaction which one might pass over with a charitable sigh if among those acts were not included worship towards the Ka'ba, the pilgrimage to Mecca, and the sacrifice of animals to Allah. The present successor of the Promised Messiah stigmatises those who dislike animal sacrifice as "squeamish people."

Well, I proclaim myself one of them, and I have no use for a God who is not squeamish in the same way.

As for the moral and social implications of the True Islam, I would fain speak nothing but good where so much good is. But facts must out, and my friends in the Community say they welcome criticism. Well, then, it is right they should understand that the highest type of Westerner will be unable to recognise divine revelation in a religion whose moral code on the one hand proclaims itself complete and perfect while on the other hand including such items as polygamy, wife-beating, slavery, war, and the jehad. I hasten to admit that in Islam all these permissible things are hedged round with strict conditions and qualifications which make them in practice probably no worse than our own social usages; but to my mind it appears an evil thing to give them a degree of sanction embedding them in a religious and ethical code. Pure religion and morality should not try to regulate evil practices, but should definitely prohibit them, as Islam has so splendidly done with alcoholic liquors. It is some comfort to peace-loving persons like myself to be assured by the second successor to the Promised Messiah that God has " sent the Promised Messiah without a sword in order to demonstrate to the world that Islam can conquer the world by its beauty and charm." In that enterprise I can heartily wish it God speed. But let it lay aside its high pretensions and its presumptuous claims, which are either offensive or ridiculous, and let it enter the world-field as a Sister among Sisters, and trust for its success to nothing other than its beauty and charm.

The Ahmadiyya expectation to become the sole world-religion by the absorption of all its rivals—what is it but the old Judaic hope of a religious monopoly when all nations should go up to Zion for the Law? The old Christian hope of gathering the sheep of all other religions into the Christian fold? The eternal envious worm of sectarianism for ever gnawing at the hearts of religious leaders, exciting opposition where friendship would willingly dwell, and turning the spiritual realm into a maelstrom of jealous competitions? Ahmadiyyat indulges the ancient vain dream of unity by uniformity—" the fold of one faith "—which can never be. The Free Religious Movement seeks to encourage unity by recognition and association. Flattering itself that it alone possesses the truth, the whole truth, and nothing but the truth—" the only true religion "—Ahmadiyyat would build the future world on truth; while the Free Religious Movement would build the world on freedom. Break the bands of creed and tradition, and the human mind would naturally gravitate towards truth, and in the process would learn to respect inevitable differences. Meanwhile let all sections of the religious world associate and confer together with regard to the practical reforms which concern them all alike. How much more profitable that than the proud attempt of Christians to make all men Christians, or of the Muslim to make all men Muslims, or of the Ahmadiyyat to make all men Ahmadies! Would that our Ahmadiyya brethren were less cock-sure about God and themselves! How I should love, if I dared, to whisper a little more modesty in their ears!

All this, be it said, is consistent with the right of the Ahmadiyya Community to promulgate their ideas without let or hindrance, and to the utmost of their strength. I have as little desire to forbid as I have power. Let them—if they must—go on commending the Quran as a complete code of divine knowledge (which, however, required a new "Promised Messiah" to restore it!), and I will go on teaching that no book is infallible and divine —neither Jewish Bible nor Christian Testament nor Muslim Quran. Especially must I, for the sake of freedom to Intellect and Conscience, point out in the friendliest spirit that no book can be a complete code of divine knowledge which at this time of day proclaims the existence of Satan, the reality of Heaven and Hell, the final Resurrection of the Dead, and a Day of Judgment; which is so ill adjusted to modern knowledge as to assert the old Creation story and the historicity of Adam and Eve, Noah, Abraham, etc., and which is possessed of a historical sense so feeble as to declare Mecca, with its temple and thrice holy Black Stone, to be either the place or to be "near the place which has from the beginning of the world been dedicated to the worship of God." Sirs, here be fables which a sect may perpetuate for its own advancement, but which the Free Religious Movement is set to discredit for the sake of truth and the larger unity.

I must endeavour to bring to a close this short review of an enormous subject. I will do so on the note which started my controversy with Ahmadiyyat. I do not object to propaganda; but I affirm that sectarian propaganda ought to take second place to fraternal association. If it seems good to proselytise at all, let it seem better to fraternise. The Free Religious Movement stands for the Religion of Humanity as distinguished from every partial and sectional form of religion. The sect is nothing; humanity is all.

AMERICA INDEBTED TO MUHAMMAD.

To-day, when America is seriously considering her naval strength, it is interesting to read the words of a learned Christian writer. He refers to the great scientific knowledge of the Muslim nations and points out that we owe our maritime discoveries to them. I will quote his words:—

"It would not be too much to say that it is to the example of the Saracens (Muslims) we are indebted for the progress of maritime discovery; since Spain and Portugal, whence the expeditions sailed that discovered America and the passage round the Cape of Good Hope, had learned the art of navigation from their Saracenic masters."

I would further quote him on the subject of commerce. America, the great nation of the West, with its true democratic principles, is reaping to-day the benefit of a great change brought about by the advent of Islam, although this fact is carefully hidden by the Churches of the West. I prefer to use his words, those of a Christian, as I know it would be considered as better evidence than the remarks of a Moslem, who might possibly be regarded as biassed.

Dr. W. Cooke-Taylor, LL.D., says:—

"The feudal system, which so long was the disgrace and bane of Europe, had no place among the Saracens; whilst throughout Christendom honest industry was regarded as the sign of subjection, and trade esteemed disgraceful, the Arabs gave every encouragement to labour and commerce. The countries that they subdued were long after free from the fatal influence of feudalism; it has never penetrated into Corsica; it was unknown in Sardinia, Sicily, and Lower Italy, until after the expulsion of the Moors. In consequence of the protection and patronage granted to industry by the Saracenic monarchs, especially in Spain, agriculture and manufactures flourished, and commercial communications were formed, which extended from the extreme east of Asia to the extreme west of Europe. The few manufactures which still exist in Spain are those that the Moors established."

As to the administration of justice he says:—

"In the Byzantine and Persian Empires justice was openly bought and sold; corruption was not merely tolerated, but avowed; bribes were offered and accepted in public. On the contrary, the Saracens established a rigid administration of law, and so strict was their system of criminal justice, that the sovereign, for many years, had not the power of pardoning a man whom the judges had condemned."

Western people should know the fountain head of the civilisation of which all are so proud to-day. The Muslims were the teachers of the world and their wonderful progress came with the wonderful inspiration given to mankind through the life of the Holy Prophet Muhammad (on whom be peace). Islam stands for progress and I appeal to all to study the Holy Quran.

KHALID SHELDRAKE.

THE MOSLEM PRAYER.

In our country people generally laugh when they see a Moslem saying his prayers. For them the act of bowing and prostrating of a Moslem is a veritable source of derisive mockery. But does not a Christian reverend say, "We bow down before Thee in the dust." What he professes by his tongue a Moslem translates into action. His heart and body both bow down before his Creator because the soul and body both owe obligations to God and both discharge it by bowing down in humility and supplication. Those people who mock at the Moslem mode of worship would surely laugh to scorn the Christian way of praying also if they happen to enter a Church and see women sitting in their chairs with their eyes closed and hands folded and men standing holding their hats in their hands.

Now what is the object of prayer. To send up our requests to God and to express our misery is not the highest aim of Islamic prayer. The real purpose of prayer is to give utterance to our feelings of gratitude to the Supreme Being and to seek and establish a right relation with Him. If one studies the Islamic prayer from beginning to the end he will see that it consists of four parts. The exaltation and glorification of God, the expression of man's gratefulness for the manifold divine favours bestowed upon him, the invoking of the blessings of God upon the Holy Prophet, to whom we owe a debt of gratitude which can never be fully paid and the admission and acknowledgment of one's own shortcomings, failures and inadequacy to fulfil the object of his creation.

Hence we see that a person who says his prayers regularly and in a manner prescribed by the Holy Prophet is purged of the dross of sin and his heart is so irresistibly drawn towards his Creator that he gradually establishes such a firm relation with Him that he loses his self in Him, and this is the object of man's creation.

MISS BUDD.

UNIVERSAL PEACE.

After several centuries of struggle between the Cross and the Crescent Jerusalem has again come under the domination of the former. It is believed that this change has accrued in fulfilment of a prominent prophecy, which runs as follows:—"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East (the Jews) might be prepared." (Rev. xvi: 12.) According to this prophecy the Christians believed two events to be fulfilled before the establishment of universal peace under the Cross as attending the Second Advent of Jesus. One is the complete dismemberment of the Turkish Empire and the other is the return of the Jews to Jerusalem to be converted to Jesus.

Two hundred years ago, when the Turkish Empire was at the summit of its power, Christians believed that this prophecy would be fulfilled in some way or other when the time comes.

When the Crimean War broke out in the year 1853 the Christians held that it was a war which took place in accordance with a prophecy, because it ended in the year 1856 at the close of the Great Period of 2,300 days mentioned in Daniel viii., 14, which meant the cleansing of the sanctuary of the Holy Land from the Turko-Muhammedan domination.

As a result of the Treaty that ended the Crimean War, not only the Great European Powers were benefitted by slices of Turkish territories, but Turkey also was required to carry out certain reforms and to treat Jews and Christians within the Empire on an equal footing with her Muslim subjects and also to allow them the same civil and religious liberties as well as to grant them equal rights to purchase and hold landed properties. This gave rise to the belief among the Christians that the prophecy of 2,300 days had been fulfilled and the prophecy in Revelation xvi., 12, would soon see its fulfilment.

When Jerusalem was captured by the British in the last great war the then Prime Minister of England and his colleagues published to the world a New Year Message on the fulfilment of this prominent prophecy regarding the dismemberment of the Turkish Empire. These Ministers were very jubilant at the success of Gladstonian Policy of "bag and baggage" based on this prophecy. Why was this New Year Message issued? Because, it is the Christian belief that with the dawn of Millennium and the return of the Jews to Palestine after the dismemberment of the Turkish Empire, the doctrines of the Gospel would be universally diffused and professed, Christian principles would gain a decisive prominence and war also would cease and peace would universally prevail.

Now the Jews have begun to return to Jerusalem, because Palestine is made a National Home for them in fulfilment of the prophecies in the last chapter of Zechariah, as well as in the four previous chapters, and also in the thirty-eight and thirty-ninth Chapters of Ezekiel and in the eleventh of Romans.

In accordance with this belief, based on the aforesaid prophecies, the method of establishing universal peace by Christianity is now in course of preparation and is to be submitted before the League of Nations for approval.

An attempt to establish universal peace is a noble thing, but the question is, what will be the result of these human efforts if Jesus does not come down from heaven either in glory or as a thief? All these efforts were in anticipation of Jesus' Second Advent. If he does not come down from heaven there will be universal disappointment. There will be on earth no Kingdom of God but kingdom of man only.

According to Christianity the Millennium is the beginning of the last thousand years. It is mentioned in Revelation XII. that it would commence with the resurrection of the righteous and the Second Advent of Jesus. The ablest prophetic expositors have held that the number of days mentioned in prophecies are really as many years, and this view is amply supported by the Bible itself.

Now, the chief thing here is to find out whether the Millennium has dawned or not. If it has, then we have to see if Jesus has appeared, because both events are to occur simultaneously, so that the righteous may rise from their graves and reign with Jesus for the last 1,000 years. It is so given in 12: 4 Revelation

When we look at the Bible Chronology we find that the 6,000 years from Adam had ended in the year 1900 A.D. and the last 1000 years in the Millennium began in 1901.

For the information of the readers I append here the Bible Chronology of the 6,000 years from Adam, which has been compiled by ablest Christian writers after carefully tracing and examining each link in chronological data:—

		Years.
1.	From Creation of Adam to the close of Noah's Deluge (Genesis v. and viii. 13, 14)	1656
2.	Close of the Deluge to the call of Abraham to Canaan (Acts vii. 6, Genesis xi. 10 to 32, xii. 15)	427
3.	Abraham's Call to the date of Exodus (Exodus xii., 40, Galatians iii. 8, 17)	430
4.	The Exodus to the Distribution of the land (1 year, Numbers x. 11 to xiii. 25 and 45 years. Joshua xiv.)	46
5.	Dividing of the land to the end of Samuel's Judgeship (Acts xiii., 20; Joshua xiv.)	450
6.	Reigns of the Kings Saul, David and Solomon 40 years each, and Rehoboam 17 years, Abijam 3, Asa 41, Jehoshaphat 25, Jehoram 8, Ahaziah 1, Athaliah 6, Jehovah 40, Amaziah 29, Azariah 52, Jothan 16, Ahaz 16, Hezekiah 29, Manasseh 55, Amon 2, Josiah 31, Jehoiakim 3 years, when the 70 years of the Captivity of the Jews commenced in the 3rd or 4th year of Jehoiakim's reign according to Jeremiah xxv. 11, 12 and Daniel i. 1. (All these King's reigns are given in 1 Kings xi. 43 to 2 Kings xxv.	494
7.	The 70 years' captivity from Jehoiakim's 3rd or 4th year until Cyrus' first year (2 Chronicles xxxvi. 21 to 23, Jeremiah xxv. 11, 12)	70
8.	Cyrus' first year to the commandment to rebuild Jerusalem in King Artaxerxes Longimanns' 20th year (Nehemiah ii.; Daniel ix., 25)	82
9.	Daniel's 69 weeks or 483 years, commencing in Artaxerxes' Longimanns' 20th year B.C. 445 and reaching " unto Messiah the Prince, " when he rode	

as a prince into Jerusalem and was " cut off " a few days later A.D. 32 (Dan. ix. 25, 26; Nehemiah ii) ...	483
Total from the Creation of Adam to the Crucifixion of Christ A.D. 39	4138
Add to the rest of this Christian Age or Dispensation 1862 years from A.D. 39 to 19001	1862
Total from the Creation of Adam to the end of the age A.D. 1900-1	6000

According to this Biblical Chronology the Millennium dawned 25 years ago. But where is the much-expected Messiah? Where is Our Saviour and Deliverer? When shall the Son of Man descend from heaven in great glory? When shall Jesus Christ come like a thief as he himself described his second advent? Either the prophecies are false or the Messiah should have come. The prophecies cannot be false as they have literally been fulfilled. The Messiah is also come, but not as the Christians expected, because the appearance of the Messengers of God always baffles the expectations of the people. He was the Prophet Ahmad of Qadian. In his time were fulfilled the above mentioned prophecies and many others that are found in the religious scriptures of various faiths about the advent of a Great Reformer in the present time. The Moslems, like the Christians, expected the advent of Jesus Christ, the Zoroastrians expected Zoroaster to come, the Hindus hoped to see Hinduism regenerated by Krisha, the Buddhists believed that the Buddha would come again. Prophet Ahmad combined in his person the power and spirit of all these Messengers of God. It is vain to expect any one else to appear. Heaven and earth shall pass away but no Messiah would descend from heaven, because he who was to come has come and he has descended from heaven in the same way in which Christ himself descended from heaven at the time of his first advent. Blessed are they who listen to his voice and do not follow their own desires.

T. K. LYE.

FUTURE RELIGION OF THE WORLD.

The world is face to face with various sorts of difficulties. There is the menace of the Bolshevist propaganda threatening to upheave the order of things. A serious fight is going on between Capitalism and Socialism. The question of women's suffrage and their clamour for equal rights with men is causing no little anxiety. It is simply appalling to see the every-day increase in divorce cases. The dreadful issue of unemployment has greatly told on the general spirit of the people. Religious apathy is prevailing. In short there is an interminable chain of embarrassments.

When we turn to Christianity we find it has failed to provide a cure for these ills. Judaism is a religion of no compromise.

Our statesmen have failed to offer us any real consolation. The Washington Conference has failed to carry out its military clause and fulfil its Disarmament Schemes.

The League of Nations has not so far succeeded in restoring peace into the world.

Against these thick clouds of disappointments rising from all sides Islam alone is our last hope. Islam alone can steer the ship of our life to the haven of safety. Islam alone can give satisfaction to our distracted souls. It reconciles capital and labour by recognising the right of the poor in the wealth of the rich on the one hand and the legitimacy of private ownership on the other. According to Islam both men and women enjoy independent rights in their respective spheres of work. Because of his superior physique man is entrusted with the harder duties of life and he has to support his wife and children. All avenues of moral and spiritual advancement are equally open to both, but the home befits the tender constitution of the fair sex.

The principle for an ideal League of Nations, as laid down by Islam, can alone heal the old standing international disputes and quarrels. Islam enjoins the International Court of Arbitration to judge the conduct of nations by the same rules of morality as in the case of individuals.

In short, Islam alone affords a practical and effective solution of all the economical, social, and political problems of the day. The surpassing excellence of its principles, the beauty and purity of its teachings, the sublimity and practicability of its ideals go deep down into every heart to eradicate the weeds of doubts and discontentedness. MISBAHUDDIN AHMAD.

THE HOLY PROPHET.

When the Holy Prophet Mohammad (may peace and the blessings of God be upon him) kept on emphatically denouncing the godlessness of his countrymen and they could not put up with it they at last tried to prevent him from so doing by bearing pressure upon his uncle, Abu Talib, who alone protected him. He did not want to separate himself from his people so he expostulated kindly with his nephew. Thinking that his uncle perhaps wished to withdraw his protection the Holy Prophet replied: " Should they array against me the sun on my right hand and the moon on my left, O my uncle, yet while God should command me, I would not renounce my purpose." Seeing the firm resolve of his nephew Abu Talib said: " Do whatsoever thou pleaseth, O Son of my brother, by Allah, I shall never abandon thee."

One of his most formidable enemies, Mosailma the liar, once made an audacious offer to the Holy Prophet, thinking that he simply wanted self=aggrandisment. He said, "Let the earth be half mine and half thine." The Holy Prophet answered, " The earth belongs to God. He bestows it on such of His servants as He pleaseth, and they who fear Him shall prosper." It is the way of those who seek self-aggrandisment?

ZAINUL ABIDEEN.

BOOK REVIEWS.

" Immortality." Edited by Sir James Marchant, K.B.E., LL.D. p.p. 200. G. P. Putman's Sons, 24, Bedford Street, Strand, London. 1924. Price 7/6.

The first five chapters of this book are devoted to a fair statement by learned specialists of the Egyptian, Greek, Indian, Hebrew and Christian views of Immortality. The Philosophy and the Ethical Basis of Immortality form the subjects of the next two chapters. Then follows the verdict of Science on Immortality by the Rev. Canon E. W. Barnes, Sc.D., F.R.S. The book concludes with the views of the poets on the subject.

"The central point on which the essays converge is that, Immortality is not only a possible truth, but the object of a reasonable faith, such as that in which men act in all practical affairs." We are sorry to note that there is one serious omission in the book. Islam is not represented. Apart from the intrinsic superiority of its conception the power and influence which Islam has exerted in shaping the destinies of mankind necessitated its inclusion to make the book complete in every respect. Otherwise the book is extremely interesting and will surely prove of very great value to all those interested in the subject. We hope the defect will be removed in the next edition.

"Survival." Edited by Sir James Marchant, K.B.E., LL.D. p.p. 200. G. P. Putman's Sons. 1925. Price 7/6.

In this volume the evidences of Survival are marshalled by eminent scholars, and the question studied from many standpoints: The Rationality of Survival in terms of Physical Science, Supernormal faculties in their Relation to Survival, Metaphysics and Human Survival, Spirit Communication, Automatic Writing, Psychic Experiences, Ectoplasmic Manifestation, the Philosophy of Survival, Religion and Survival, Psychical Evidence for Survival, Metapsychic Science and Survival, on Behaviour to the Dying. We recommend the book to all those who are interested in Spiritualism.

It is interesting to note the enthusiastic words of Sir A. Conan Doyle on the one hand and the plain statement of fact by Prof. Charles Richet on the other. The former says: "It would surprise scientists if they realised that it is on their attitude to this despised subject and not upon their own special work that their future name and fame will rest, among the bulk of the people"; and the latter sums up his position in these words:— "Therefore, until some approach to proof comes before me, I shall consider the Spiritualist theory as a working-hypothesis, moderately probable, convenient and perhaps of use for the study of the phenomena. That is all . . . . I think it neither demonstrated nor even provable."

DR. R. A. NICHOLSON, CAMBRIDGE

The
Review of Religions.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

"*A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*"

NOTES.

DR. NICHOLSON.

Dr. Reynold Alleyne Nicholson, M.A., Litt.D., Hon. LL.D.

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was thus driven home; for I then and there perceived that woman occupies her commanding position in Islam because the Prophet Mahomet, as early as the Seventh Century of the Christian Era, conferred upon the married woman of his land extraordinary property rights. Before my investigations ended, the conviction was borne home to me that Mahomet was probably the greatest champion of women's rights that the world has ever known."

He is a distinguished scholar of Islam and Oriental literature. His works include translations of some of the famous classics in Arabic and Persian. He has rendered unique service in bringing East and West nearer by giving to the Western people a faithful representation of the East in his publications. We have nothing but praise for his books, which range from studies in Islamic history and literature to his latest translation of Dr. Iqbal's poetry.

THE LIVING RELIGION.

The "Modern Review" writes:—"A contributor to 'The Review of Religions' claims that 'Islam is the only living religion.' There is not the least doubt that Islam is a living religion, because it has brought forth good fruit, and continues to do so. But it cannot be contended that it or any other religion is the only living religion. We find that Hinduism, Jainism, Zoroastrianism, Buddhism, Christianity, Islam, etc., have all borne good fruit and continue to do so, and that God still speaks to the followers of all faiths who seek Him."

May we request our contemporary to let us know the names and addresses of some of the followers of other faiths who claim that God speaks to them as He spoke to the prophets of old.

CRISIS IN CAIRO.

[redacted]

DR. R. A. NICHOLSON, CAMBRIDGE

world is an abode of sin and sorrow, and is doomed to remain so because Eve gave an apple to Adam.

THE CHRISTIAN PROSELYTISING.

The Christian Missionary tries to win converts to Christianity more by methods other than demonstrating the beauty of its teachings. The Jewish views on this point summarized by "The Christian Work" are very significant

MUSLIM WOMEN.

The Minneapolis Journal says:—" The American judge appointed in 1911 by President Taft to the Mixed Egyptian Tribunal, sitting in Cairo, writes in the " Asia Magazine " of the estimate of the daughters of Islam afforded him by fourteen years' experience in settling domestic disputes of the Nile valley. Judge Pierre Crabites is a native of New Orleans and practised law there for years. He is a man of wide literary and other knowledge, and he writes as a man of open mind. He narrates how gradually he grew to see the Mohammedan women in a new light. Many of them, even the peasants, plead their family cases before him and are selected by their husbands, brothers and sons to do so, because they are trusted and respected.

And this hidden superiority of women throughout Islam, the American jurist ascribes to the Prophet of Mecca and Medina. He writes:

> " The true meaning of Mohammedan law was thus driven home; for I then and there perceived that woman occupies her commanding position in Islam because the Prophet Mahomet, as early as the Seventh Century of the Christian Era, conferred upon the married woman of his land extraordinary property rights. Before my investigations ended, the conviction was borne home to me that Mahomet was probably the greatest champion of women's rights that the world has ever known."

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oriental patterns.

Mahommedan Africans will take their place alongside their Christian countrymen in every walk of life. A wise statesmanship is, no doubt, seeing to it that their allegiance to the British Crown and Empire shall be as whole-hearted as that of the Christians and of their Ahmadiyya co-religionists."

PROTESTANT CHRISTENDOM.

A Conference of the World Protestants was held at Stockholm in the month of August. The aims of the Conference were:

1. To make it clear to the world the task of the Church.
2. To consider frankly the Church's defects.
3. To promote closer co-operation among the Churches of the world.
4. To abolish the spirit of provincialism and sectarianism.
5. To aid the war-torn Churches of Europe.
6. To apply Christ's gospel to the problems of the world.

The delegates think that it is the Church's duty to aid in the construction of a heaven on earth instead of leaving it to the hereafter. They want the Church to abandon the idea that the world is an abode of sin and sorrow, and is doomed to remain so because Eve gave an apple to Adam.

THE CHRISTIAN PROSELYTISING.

The Christian Missionary tries to win converts to Christianity more by methods other than demonstrating the beauty of its teachings. The Jewish views on this point summarized by "The Christian Work" are very significant.

" Is it morally right to offer material benefits to bring people within the reach of religious propaganda?" " Should treats be offered by Christian Missions to Jewish children?" " Is it right to hold out even the blessing of medical help and healing to impoverished or suffering Jews who may be tempted to get their medicine and accept the Christian service or teaching that accompanies it?"

AHMADIYYAT IN SYRIA.

In fulfilment of the promise made by His Holiness during his visit last year to Syria, a mission has been opened in that country. Sayyad Zainul Abideen Waliulla Shah and Maulvi Jalal Din, H.A., have reached Damascus. The former has already worked as a professor in one of the Colleges of that historical city before the War and the latter is a very promising young man well versed in Arabic and Islamic theology. The Syrian people

stone of this principle, the truth of the Holy Prophet Moha (peace be upon him) is established beyond all doubt. His love for the Creator was so intense and irresistible that at every time and in every state he remembered Him. He was never tired of talking about God and alluding to Him. He found the satisfaction of his mind in the remembrance of God. He was always

"REVIEW OF REVIEWS" AND THE CARTOON.

"The Star" had injured the religious susceptibilities of all Moslems by printing a cartoon in which the Holy Prophet of Islam was caricatured. We were gratified that "The Star" expressed its unqualified regrets for it. But we are shocked to find that a Journal of the standing and reputation of the "Review of Reviews" has evinced a callous disregard for the feelings of its so many Moslem readers by re-printing the said cartoon.

Would the "Review" see its way to redeem this most outrageous and unprovoked insult it has inflicted on Moslem feelings?

OUR MISSION FOR JAVA.

Maulvi Rahmat Ali, H.A., Arabic teacher of the T. I. High School, Qadian, has been sent to Java as an Ahmady missionary.

There are already more than a dozen Javanese boys studying in the Theological College, Qadian, who will, after completing their course, go back to their country heralding the happy news of the blessed advent of the prophet Ahmad.

MODERNIZING TURKEY.

5. To aid the war-torn Churches of Europe.
6. To apply Christ's gospel to the problems of the world.

The delegates think that it is the Church's duty to aid in the construction of a heaven on earth instead of leaving it to the hereafter. They want the Church to abandon the idea that the people, who found it difficult to believe that Christ was a perfect human being. Pacifists were scandalized by Christ's cleansing of the Temple. An earnest temperance worker and devoted Christian had said how much she wished Christ had not turned the water into wine, while others complained of Christ's warning to St. Peter that he was going to fall, suggesting that Christ would have been better advised if He had assured St. Peter that he would not fall.''

REMEMBRANCE OF GOD.

There is a saying in Arabic to the effect that the more a person loves a thing the more he talks of it. The proverb is very significant and embodies a great truth. It is said that some wayfarers on their way home broke their journey in the Mosque of Rabia of Basra, a lady famed far and wide for her piety and righteousness. They sat in the courtyard of the Mosque and began to decry the world and its ways till the long hours of the day passed into short. After saying their mid-day prayer they again indulged in disparaging worldliness till the time for late afternoon prayer arrived. Rabia was all the time listening to them hidden from their gaze in her apartment adjoining the Mosque. After finishing their late afternoon prayer they were about to resume the thread of their discourse when she severely took them to task, saying that under their disparagement of the world lay disguised their excessive love for it, otherwise they would not have talked so much about it and as they could not admire and praise it in the Mosque they abused and vilified it.

So it is an established truth that more we love a thing, the more we remember it and talk about it. Tested by the touchstone of this principle, the truth of the Holy Prophet Mohammed (peace be upon him) is established beyond all doubt. His love for the Creator was so intense and irresistible that at every time and in every state he remembered Him. He was never tired of talking about God and alluding to Him. He found the satisfaction of his mind in the remembrance of God. He was always engrossed in it. He made it incumbent on his followers to mention the name of God in the beginning of every work, however insignificant it may be. A Muslim is required to remember God when he begins to take his food and thank Him when he finishes it. When he goes to bed at night he seeks Divine protection, when he wakes up in the morning he offers his humble thanks of gratitude to his Allah. When a Moslem is in trouble, he is to seek refuge with God, when he is in happiness he must express his gratefulness to Him. When he is to embark upon a journey he should pray, when he comes back home safe he must offer prayers of thankfulness to the Almighty. When a Moslem baby is born the Islamic formula of faith is recited in his ears; when he is about to enter into wedlock he must seek the assistance of God by constant praying; when he dies prayers are said over his body. Early in the morning after dawn, at mid-day, late in the afternoon, just after sunset, and late in the night he is required to worship his Creator, and in the hours intervening these times of worship he should not let his mind become oblivious of the remembrance of God. Love for the Supreme Being and delightfulness in remembering Him had taken such deep roots in the heart of the Holy Prophet that European writers who studied his life and character had to acknowledge that the remembrance of God was the strongest passion with him. Some went so far as to declare that Muhammad (peace be upon him) had a mania of his God. This word divorced from its bad sense represents faithfully the unbounded love for his Creator that agitated the heart of the Holy Prophet and had permeated every fibre of his soul. In everything he saw the glory and beauty of God manifested. In the heaven above and the earth below, in sun and moon, in stars and planets, in mountains and rivers, in animals and plants he saw the majesty and glory of his Allah demonstrated.

Is there any religion beside Islam which has laid so much emphasis on the remembrance of God, and is there any Prophet beside the Holy Prophet Muhammad who remembered God so much? If there is none, and certainly there is none, then does it not follow that he had drunk deeper at the fountain of Divine communion and realization than all other prophets? He loved his Creator most and remembered Him most because he had seen more of the sublimity and splendour of Divine glory, beauty, power and majesty.

THE SWOON THEORY.

In our previous issue we refuted all the arguments put forward to prove the death of Jesus Christ on the cross; as no more arguments have been received, therefore we give below more reasons to show that he did not die on or of the cross:

(1) It was customary to keep the criminals nailed to the cross for three days, and even this period did not suffice in many cases to kill them. How could then mere three hours' suspension on the cross kill Jesus?

(2) Two other men were suspended on the cross at the same time with Jesus, and were taken down at the same time when Jesus was taken down, and they were alive.

(3) The bones of Jesus were not broken.... His two companions were subjected to this painful process.

(4) (a) The flowing out of the blood is an evidence of the fact that life had not yet departed from his body.

(b) The blood could not flow from the precordia because it was the side that was pierced and not the precordia. To strike the precodia and cause the flow of blood by that means, a great deal of skill was required, which could not be expected from an ignorant soldier.

(c) Blood and water flowed with force from the wound, which is the act not of dead but of a living body.

(5) Pilate could not believe that Jesus had died so soon.

(6) (a) It was said to those who visited his tomb, "Why seek ye the living with the dead?"

(b) Angels appearing in a vision say "that he is alive."

(7) (a) Jesus disguised as a gardener. (John 20, 15).

(b) He did not appear in public.

(c) He did not think it consistent with his safety to see his disciples at Jerusalem.

(d) He started immediately for Galilee.

(e) He took a circuitous road to his native country.

If he had actually risen from the dead why did he take so many precautions?

(8) Jesus likened himself to Jonas, who remained alive and not dead in the belly of a whale, and then came out alive.

(9) The prayers of Jesus were heard, and God saved him from death. (Hebrews v. 7.)

(10) The prophecy of David, "Shall he that sleepeth rise no

more" (Psalm 40), shows that he was to be reduced only to a state of unconsciousness.

(11) Jesus was taken in charge by a wealthy disciple, who lavished care on him, and instead of burying him under ground, put him in a spacious sepulchre hewn in the side of a rock.

(12) Seven years after the crucifixion an eye-witness relates the story to an Essene brother of Alexandria, in which he tells that Jesus was formally initiated into the Essene brotherhood, who secretly saved Jesus from death and healed his wounds with herbs, spices, and salves. ("The Crucifixion, by an Eye-Witness," published by the Indo-American Book Co., Chicago, 1907).

(13) "Ointment of Jesus" or the "Ointment of the Apostles" was prepared for Jesus by his disciples to heal his wounds.

(a) A Dictionary of Medicine, by Rabley Dunglison, M.D., LL.D. (1866).

(b) Lexicon Medicum, by Dr. Hooper, page 1241.

(c) The Latin Materia Medica, chapter on the diseases of the skin.

(d) The Greek Materia Medica, chapter on the diseases of skin.

(14) "Sister Rachel and Sister Felicite, both between thirty and forty years of age, being moved in spirit to offer the lively image of the passion of our Saviour, suffered themselves to be nailed through their hands and feet to two wooden crosses, and remained thus for more than three hours. . . . . When they were taken down, the wounds, which bled profusely, were washed and bandaged, and that done, the Sisters sat down quietly to eat in the midst of those assembled there." ("The Cradle of Twin Giants"—Science and History, vol. 1, by Rev. Henry Christmas, M.A., F.R.S., F.S.A.)

(15) This theory is supported by so many eminent thinkers:—

(1) Paulus (1828—Das Leben Jesu, p. 277; Exegetisches Handbuch, p. 929).

(2) L. J. Bunsen. (P. 434, 474).

(3) Venturini.

(4) Bahrdt.

(5) Schleiersnacher.

(6) C. Voysey. (The Swoon Theory).

(7) Hase (Gesch. Jesu 1876, section 112).

(16) The absence of any proof of the death of Jesus on the cross shows that he did not die there.

THE REGENERATION OF ISLAM
versus
THE BREAK-UP OF ISLAM.

"The Break-up of Islam" is the title of an article by Rev. A. M. Chirgwin that appeared in the August number of the "Contemporary Review." The article is a specimen of the vigorous propaganda that is going on against Islam in Western countries. To Rev. Chirgwin, like many other over zealous evangelists, every social, political, or economical change that takes place in any Islamic country seems to forbode a speedy disintegration of Islam.

"A change of a subtle but significant kind," writes he, "has come over the Moslem world since 1914, and Islam is passing through a crisis as important for its very existence as the period of the Crusades, but whereas the Crusades, with their repeated attacks from without made Islam a more compact and self-conscious unit, forces have been at work during recent days which appear to be disintegrating the Moslem world from within."

"There has emerged in the Moslem world a new mentality. The typical Moslem of pre-war days was an incarnation of complacent self-assurance, his very bearing showed that he thanked God daily. He closed all the avenues of his mind against everything that was non-Islamic. Indeed, the Moslem was the most unapproachable man on earth . . . In his fanatical bigotry he reserved his special contempt for all who professed any other faith. To-day that self-assurance and arrogant assumption of superiority is weakening, and a questioning attitude of mind is appearing."

"The Moslem world which in pre-war days was a closely-woven whole, knit firmly together by many bonds and responding without hesitation to the cry of Pan-Islam, reeled under the shattering impact of the war. Fassi-parous nationalisms, claimant race movements, and Bolshevik ferments have worked as solvents in the blood of Pan-Islamic unity."

"Islam is no longer shut away from the rest of the world. Western civilization is meeting it at a thousand points, and the disintegration of Islam has begun. The accepted standards and ideals are being brought under review, its dogmas questioned, and its sanctions undermined."

Rev. Chirgwin is very exultant over the dismemberment of the Turkish Empire and thinks that the abolition of the Caliphate by the Turks "has dealt a blow at the whole fabric of Islam, from which it is doubtful if she can ever recover." He hopes to see in this disintegration the disintegration of Islam. He is delighted with the "discovery" that Islam is no longer presenting a united front; it is open-doored to all kinds of influences and for the first time in history the Moslem is in an enquiring mood and is willing to listen and even to learn. He proclaims a Holy War against Islam and calls on all Christian missionary forces to unite and take advantage of its present weak condition and wipe it out of existence by converting all Moslems to Christianity.

Whether these fond desires and vain hopes of the Rev. gentleman will ever be realized time itself will show. But before I attempt to expose the unreality of Rev. Chirgwin's expectations about the disintegration of Islam consequent to the dismemberment of the Turkish Empire I give below on this point the views of one who being well versed in politics can write on politics with greater authority and confidence than Rev. Chirgwin.

The Editor of the "English Review" writes:—"In our own day we have seen every prognostic of Turkish overthrow falsified in the event, and the "sick man" of Europe, whose enforced exit from that Continent appeared inevitable seventy years ago, rising from his bed with strength apparently ten times renewed. The Turks, who were to have been flung "bag and baggage" from Constantinople have refastened their grip on the old imperial city, and, but six years after their immense defeat in war, they seem as full of pride and insolence as in the reign of "Solyman the Magnificent."

Whence has come this wondrous renaissance of Islam? How is it that a religion which fifty or hundred years ago seemed, superficially at least, waning into the limbo of dying creeds has found the source of a new life and become once more a great and growing reality."

If it be granted, as Rev. Chirgwin tells us, that Islam has reeled under the shattering impact of the War, and Bolshevik ferments have worked as solvents in the blood of Pan-Islamic unity, we find satisfaction in the fact that in its brief history of 1,300 years Islam has received much more severe setbacks and experienced much greater eclipses than the present one. It has had to grapple with more deadly internal factions which shook it to its very foundations than the Bolshevik ferments, but its inherent vitality has ever successfully withstood these external and internal conflicts. If Islam ever had any serious fear of extinction and annihilation it was when Baghdad, the capital of the Empire of Islam was sacked in 1260, when palaces, mosques and mausolea were destroyed by fire or levelled to the earth for their golden domes, when the patients in the hospital and the students and professors in the colleges were put to the sword and in the mausolea the mortal remains of the shaikhs and pious imams and in the academies the immortal works of great and learned men, were consumed to ashes and books were thrown into the fire or buried in the waters of the Tigris, when the accumulated treasures of five centuries were lost to humanity and the flower of the nation was completely destroyed, when in the words of Abn-ul-Athir, one of the greatest of calamities and the most terrible of visitations fell upon the Moslem world.

Or if ever was Islam shaken to its foundations and seemed to be on the verge of total destruction it was when were callously expelled from the soil of Spain a brave, ingenious and enlightened nation, whose active industry had brought back to life the Peninsula that had lain dead and barren under the indolent pride of the Goths; who had turned Andalusia (Spain) into a garden, and had held aloft the torch of knowledge when all around lay in darkness; who had spread culture, given impetus to civilization, and established chivalry, who had, in fact, created modern Europe.

Or if there was any likelihood of Islam going to the limbo of dead creeds it was when after the death of Malik Shah and his able Minister, Nizam-ul-Mulk, the Muslims were rent by internal discord and dissensions and the storm of savage fanaticism which in the annals of Christendom is called "the Holy

Wars" burst in all its fury over Western Asia, when after the fall of Jerusalem the Moslems were forced to throw themselves from the tops of towers and houses ; were burned alive and dragged from their subterranean retreats, were hauled to the public places, and immolated on piles of the dead, when were renewed in the Cradle of Christianity those deplorable scenes of carnage and rapine which disgraced the conquest of Titus, and when, according to Raymond d'Agiles, under the portico of the Mosque of Omar the innocent Muslim blood that was shed by the meek lambs of Jesus Christ under the leadership of Peter the Hermit and Godfrey of Bouilon " was knee deep and reached the horses' bridles."

When Islam has survived such calamitous cataclysms it is vain to expect its disintegration because of the weakening of the Turkish Empire.

What has been said by Lord Macaulay about Papacy can safely be said about Islam also : " When we reflect on the tremendous assaults which she has survived, we find it difficult to conceive in what way she is to perish."

On the ruins of the Abbaside Empire rose up the equally powerful and strong Ottoman Empire and when the Moslems had to leave Spain in 1492, they laid the foundations of a mighty Empire in India in 1526 and the massacre of the Moslems in Jerusalem gave birth to the gallant and noble Salah-ud-Din, who defeated the combined armies of the Emperor of France, Richard " the Lion-hearted " King of England, and Frederick Barbarossa of Germany, and wrested from the cruel hands of the Crusaders " the City of Prophets," but extending unexampled and unmerited mercy to the descendants of the butchers of his brethren in faith. Thus we see that every calamity that has ever befallen the political and spiritual power of Islam has proved the truth of the famous saying : " Islam zinda hota hai har harbala ke ba'd." ("Islam resuscitates after every karbala.")

In the end of the nineteenth century, when the political power of Islam began to decline, God raised " The Promised Mahdi " and through him a wonderful renaissance and regeneration of Islam has come about, of which the significance will be realized by generations coming after us.

As to the enquiring mood of the Moslem and his accessibility to outside influences, on which Rev. Chirgwin builds his hopes of the conquest of Islam by Christianity, Dr. Zwemer takes an entirely opposite view.

" In considering the task of evangelizing the Moslem world," he writes in his book, "The Law of Apostasy in Islam," published six years after the war, " we must record at the same time great sacrificial effort and apparently small visible result.

. . . Like Simon Peter, the lonely worker at Tangier or Tanta, at Adana or Aden, at Khartoum or Kairwan, might well say, " Master, we have toiled all night and taken nothing, nevertheless, at Thy word we will let down the net." A confession of faithfulness—" We have toiled." A confession of failure—" We have taken nothing."

. . . It is not an exaggeration to say that the doors of this vast temple reared by the Arabian Prophet swing only inward, not outward."

If, as Rev. Chirgwin asserts, Islam is clamouring NOW for mental food and is ready to listen to any one who has aught to teach, it has always exhorted its followers to acquire knowledge and " to travel to China on foot, if necessary, for its acquisition." The Moslem has always been in an enquiring mood and willing to listen and ready to learn. But in spite of his accessibility to foreign influences he has always reserved his special contempt for the puzzling riddles and baffling enigmas of Christianity. In this age of science and free thought, which, according to Rev. Chirgwin has affected all the springs of Moslem thought and life the proselytising conquests of Islam outshine those of any other time in its history of 13 centuries.

Regular Moslem missions are working in all parts of the globe—England, Germany, America, Australia, West and East Africa, Trinidad, and Philippines, Hong Kong and Australia, Mauritius and Strait Settlements and are gaining converts in large numbers, not from the poor classes like Christianity, but from the educated and high class people, in the teeth of all oppositions put in their way by Christian priests. The following facts will bear me out.

Addressing a Church Missionary meeting at Port Elizabeth, South Africa, Bishop Fogarty, of Damaraland, expressed grave apprehension regarding the southward march of Islam in Africa.

"The whole of Northern Africa follows Islam," he said, "and that religion is coming further and further south. What will it offer the native?" It has much to offer. First, it will make him sober, for it is contrary to the Mohammedan faith to touch strong drink. Secondly, it will give him a real sense of brotherhood. Islam knows no distinction of colour. Thirdly, it will offer the native tremendous rewards in Paradise if he falls while fighting for the Crescent. If we fail in our duty as Christians here, Islam will sweep us from the country."

Dr. Zwemer, a distinguished scholar and authority on Mohammedanism, has been lecturing throughout South Africa on this subject. He states that, while there are only sixty thousand Mohammedans in South Africa at the present time, they are composed of many races, have many mosques, and demand a Press of their own. There are fifty millions of Moslem adherents in Africa above the Equator, while there are as yet but nine millions below the Equator. But, even in the Union of South Africa, the small towns of Worcester, in the Cape Western Province, has, says Dr. Zwemer, three Moslem mosques, and Cape Town itself no fewer than twenty-three, and Kimberley, Durban, Maritzburg, and other towns, two each. At Durban an Islamic prayer book is being printed in Zulu, while all over the country propagandist papers printed in English, Afrikaans, and in the native tongues, are in circulation."

"It was not only to attend the united missionary campaign, but specially to study the Moslem problem that I have just been to South Africa," Dr. S. M. Zwemer, editor of "The Moslem World," told a representative of the Press on his arrival in London from the Cape. "It is not generally realised," he said, "that south of the great lakes of Africa there are at least 283,190 Moslems to-day, 24,000 of these being in the Cape area and 17,000 in Natal. Islam is undoubtedly gaining adherents in Portuguese territory and in Nyassaland, but the increase is certainly not as rapid as elsewhere." The danger was, he said, that Governments would favour Islam purely for political purposes. In Cape Town the laws and ritual of Mohammedanism were by the following remarks of persons holding very prominent places in the intellectual life of England to-day:—

p of women is one of the most definite signs of eneracy, and it always marks an era of unbridled luxury and avagance, destructive to the vitality of a country. The ultra icial life now being led by vast numbers of our population been a perfect god-send for nerve specialists and doctors. enormous increase of bad teeth, defective eyesight and poor ique, especially among our men, is a clear indication that standard of our manhood is deteriorating.

. . . . . .

" There is abundant proof that the men in this country becoming less virile, their will-power is weakening, and that neracy has already commenced.

. . . . . .

"The day the men of this country fling off feminine domina- and remember they are men will spell the death of Com- ism. It will mark the dawn of a fresh prosperity, and wipe the germ of inertia which is throttling the country. Never istory has Great Britain stood in such urgent need of stern, g men as to-day."

camel drivers of the desert, and even in our own day those who accepted the Promised Messiah were such as were looked as ignorant, but who in the sight of God were well learned worthy to become the teachers for the world. The growing ncies of our day bear it out, and we find that the scholars, tists and thinkers of different nations are turning to the same ing towards which these ignorant men were the first to their footsteps. Belief in God is a power that removes ains if they come in the way. Create this in your heart, ery obstacle in your way will be swept away.

In the light of these facts it is for the Rev. Chirgwin to decide whether Islam is disintegrating or Christianity and whether his own remark: "The accepted standards and ideals are being brought under review, its dogmas questioned, and its sanctions undermined" applies better to Islam or the Faith of Christ.

G. F. MALIK.

WOMEN v. MEN.

There is a Society in London whose title is the National [illegible] regarding the southward march President is Miss

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"Man by nature was created to be and must be the leader, and the day this law of nature is reversed, as a nation, we shall fall.

"I have had it suggested that women are necessary in our Cabinet. Absurd. Many women to-day are so obsessed with the spirit of female domination that they are suggesting our Premier should be a woman. If ever the men of this country allowed such a ludicrous state of affairs it would mark the downfall of the Empire. We should be the laughing-stock of the world and this country would speedily get what it would most assuredly deserve.

We should be invaded by a stronger and more virile nation who, I think, would have little mercy on our women.

. . . . . .

" The worship of women is one of the most definite signs of degeneracy, and it always marks an era of unbridled luxury and extravagance, destructive to the vitality of a country. The ultra artificial life now being led by vast numbers of our population has been a perfect god-send for nerve specialists and doctors. The enormous increase of bad teeth, defective eyesight and poor physique, especially among our men, is a clear indication that the standard of our manhood is deteriorating.

. . . . . .

" There is abundant proof that the men in this country are becoming less virile, their will-power is weakening, and that degeneracy has already commenced.

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"The day the men of this country fling off feminine domination and remember they are men will spell the death of Communism. It will mark the dawn of a fresh prosperity, and wipe out the germ of inertia which is throttling the country. Never in history has Great Britain stood in such urgent need of stern, strong men as to-day."

men who accepted the Promised Messiah were such as were looked upon as ignorant, but who in the sight of God were well learned and worthy to become the teachers for the world. The growing tendencies of our day bear it out, and we find that the scholars, scientists and thinkers of different nations are turning to the same teaching towards which these ignorant men were the first to wend their footsteps. Belief in God is a power that removes mountains if they come in the way. Create this in your heart, and every obstacle in your way will be swept away.

Islam enjoins men to keep in view the comfort of women. On a journey if men tried to drive the camels fast, the Holy Prophet used to say, " mind the glass," meaning that they should not go fast as the women would not be able to bear as much hardship as the men could.

The Holy Quran teaches that women excel men in beauty and delicacy, but men are masculine and virile and excel women in physique. Therefore men are expected to maintain women who in their turn should try to be a comfort and a joy for their husbands.

A LETTER FROM HIS HOLINESS.

Following is the translation of a letter written by His Holiness to a new brother of ours in Manchester: (Ed. R. R.)

Dear Brother,

I have been very glad to receive your letter, which I read with great interest, and I was very glad to read in it of your brave and noble strife against former beliefs and convictions while straining to get at the truth. Indeed, the happiest day for man is the day when he gets tidings of that fountain head of Divine light which is the Truth of all truths and the Reality of all realities; and on this occasion I congratulate you as God has been pleased to direct your footsteps towards guidance. He has of His own gracious accord revealed Himself upon you because, although the "Review of Religions" has been the immediate cause of the opening of your eyes, is it not true all the same that your striking at the right path at a time when there was darkness all round and the wind of adverse ideas was blowing hard, was a doing of the Lord above and not a mere consequence of man's efforts?

You say that you are poor in worldly wealth. What does it

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circumstances, the doors of enjoyment for the flesh being shut on account of feeble health. The loss on one side is thus balanced by the gain on the other, so that such troubles eventually end in real and everlasting comfort.

There is, indeed, no doubt about it that religion which does not teach sympathy is not in accordance with the true nature of man. Modern materialism is killing the true nature of man, and the teachings of the Promised Messiah are the only antidote for this poison.

I am very glad to learn that you try your best to say your prayers. Surely the best way of deriving any benefit from any teaching is to act upon them. If you persevere and adopt the right means to act upon the principles of Islam you will, I am sure, experience such an internal change and feel so near to God that everything else of this world will become insignificant in your eyes and you will realise that real happiness consists in the connection of a man with God. It will not be your lips alone which will express it, as is the case with the followers of other religions, but your actions also and your very heart will bear witness to the fact that nothing is so valuable as the love of God, for which you will be ready to sacrifice your wealth, your life, your very habits long engrained in your naturé, and even the desires and aspirations dear to your heart.

God willing, I shall pray for you, and it will give me great joy if you from time to time keep me informed about yourself and the progress you make in matters spiritual. I am also certain that you will spare yourself no pain in conveying the message of truth and peace to others, and that in this respect the idea of your not being very learned will never be an obstacle in your way. Truth was never spread through the efforts of the greatly learned. The disciples of Jesus were common fishermen, and the companions of Mohammed, the greatest among Prophets, were but camel drivers of the desert, and even in our own day those men who accepted the Promised Messiah were such as were looked upon as ignorant, but who in the sight of God were well learned and worthy to become the teachers for the world. The growing tendencies of our day bear it out, and we find that the scholars, scientists and thinkers of different nations are turning to the same teaching towards which these ignorant men were the first to wend their footsteps. Belief in God is a power that removes mountains if they come in the way. Create this in your heart, and every obstacle in your way will be swept away.

A VOICE FROM SINGAPORE.

"Lembaga Malayu," a daily Malay paper of Singapore, tells us that on Monday, the 13th of July, 1925, over two thousand people, under the chairmanship of Imam Haja Abbas bin, Muhammad Ta-ka held a Religious Meeting in the Victoria Memorial Hall, Singapore, and formed different opinions on the Tenets, Teachings, and Beliefs of The Mirza Saheb of Qadian Punjab, India.

In concluding the matter, all raised their hands and declared that the Ahmadees are White Ants in our Religion.

They pointed out to the public that in the course of his Translating the Holy Quran, the Moulwei Mohammed Ali, M.A., has failed to keep up to the true facts of the Quranic History regarding Adam, Eve, Mary, Jesus, and so on. And that similarly Khawaja Kamaldin's works are also against Muslim Principles. That under these circumstances no Muslim should possess any of the books written by any of these personalities.

It is the opinion of these blind critics that the Government should be approached and requested that the admission of Ahmadee Books may not be allowed into the Malayan States and other parts of the Peninsula.

They seem to be of the opinion that Ahmadees should not be buried in their burial-places.

It seems to me that these Singaporis have never with a faithful mind and heart studied the Teachings of the Mirza Saheb (Peace be on him), and therefore do not at all understand what Ahmadiyya Movement is.

They do not know that Ahmadiyya Movement is the Guardian of Islam. It is this movement that has, with the help of God, guarded Islam from the furious attacks of Christian preachers of the present day, otherwise our religion would have been tossed from one end to the other end of the world.

Is it not an ungrateful act to forget of the great difficulties the Ahmadees are undergoing in preaching the Religion of God—Islam?

Know it for certain that the Ahmadees are the Guardians of Islam and not enemies or " White Ants," as the Singaporian critics name them.

Certainly the glorious acts of the Ahmadees are events which none of the Singaporian critics can ever perform.

I appeal to the wise people of education and understanding, and ask them if any of the Singaporians could have ever conveyed the word of God to non-Islamic quarters of the earth, and if any of them could have flown the Banner of Islam high above the towers of London, as the Ahmadees have done?

KHADEM AHLI-HADITH,
(Moulwei) Mohammed Sulaiman.

THAT MOSLEM FOE.

Do you love your Mohammedan brother
Of whom horrid tales you have heard?
You say that you love everybody—
But action speaks louder than word.

You have pictured the Prophet Mohammed
With a sword in his hand, ye elect;
But he signed an oath, history tells us,
The Christians that he would protect.

Christ never taught war; but the nations
That call themselves Christian to-day
Make war—and so thus with the Moslems
It happened the very same way.

Mohammed predicted nine teachers
Would rise, and he prophesied true;
And the ninth one born duly unfolded
The philosophy Jesus taught you.

The blood of Mohammedan martyrs
Has flowed like the Christians' of old,
For the love and the faith of our Father—
But ah! this has seldom been told.

You've heard of El Islam: they tell you
It comes as a foe—O for shame!
And who in the orthodox Churches
Would dare mention Mohammed's name?

And yet in the Mosque, we suspicion,
For Jesus our Lord they make room,
The Mohammedans whom we call "heathen"
Guard Jesus of Nazareth's tomb.

The Crescent and Cross have fought battles—
The Cross has not gone forth in peace;
It takes two to quarrel, and the Christian
Should be the first party to cease.

The nations may keep up their fighting,
But O let our bosoms have rest:
We yearn for the time when a Christian
May lean on his Moslem friend's breast.

Ethel Trew Dunlap.

"AHMADIYYAT."

Following is the review of "Ahmadiyyat" by the Rev. W. W. Cash, Home Secretary of the Church Missionary Society, and author of the "Muslim World in Revolution." (Ed., R. R.)

"Ahmadiyyat, or the True Islam," by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad is an able and lucid exposition of Ahmadiyya Movement, its tenets and beliefs. The author is the Head of the Community, and "the second successor of the Promised Messiah."

This book was originally written for the conference on world religions, held in London in 1924. It is a translation from Urdoo, and where the Koran is quoted both the Arabic text and the English version are given.

There is a brief outline of the history of the movement, and it is claimed that its adherents have spread to almost all parts of the world and number now over half a million. The claim of the founder of this faith is best explained in the writer's own words: "We find," he says, "that all religions contain prophecies concerning the advent of a Prophet in this age. The Hindus are awaiting the advent of the Neha Kalank Avtar, which has been foretold in their scriptures; the Christians are awaiting the second advent of the Messiah, the Muslims are looking forward to the appearance of the Mahdi and the Promised Messiah, the Zoroastrians believe in the coming of Mesio Darbahmi, etc. . . . Our belief is that all these things are to be found in the Holy Founder of the Ahmadiyya Movement. He claims to be the Messiah for the Christians the Mahdi for the Muslims, Krishna for the Hindus, and Mesio Darbahmi for the Zoroastrians."

This statement is followed by a long account of various phenomena, prophecies, visions and dreams to substantiate the truth of the tremendous claim made. The main theme of the book is developed under four heads called the objects of religion, and deals with the Islamic conception of God, morals, the social aspects of Islam, and life after death.

Perhaps the outstanding issue of this treatise is the relationship of the Ahmadiyyat to orthodox Islam, as represented, for example, by the Azhar University of Cairo or the Wahabis of Arabia. The author is careful to explain that in his use of the word Islam he means Islam as interpreted by the Ahmadiyyat. This, he claims, is the true Islam. Whether this is so or not is, of course, open to question, but one thing is clear that here we have an interpretation of Islam loftier in ideals, more spiritual in aim, demanding a higher standard of moral character and more universal in scope than that of most other sects in Islam.

"It must be perfectly clear," we are told, "that the Ahmadiyyat and Islam are one and the same thing." Are they? Out of the 234,000,000 Muslims in the world a very small proportion only would agree with this dictum. There has been contention in India over the claim that the Founder of the Movement is the Mahdi. The Muslims of Afghanistan repudiate this new teaching as heretical and the doctors of the Azhar, while adopting an attitude of kindly tolerance, do not allow that this is the true Islam at all. This does not, however, necessarily invalidate the founder's claim, and the movement may yet win over to its allegiance the great mass of Muslims in the world.

The ethical standards of the Ahmadiyyat demand that to be a Muslim one must be prepared to sacrifice everything for the pleasure of God, and "to prefer the love of God to all things." It is this insistence of a change in life, character, and morals that constitutes the strength of the whole Movement. Men are exorted, if they would be true to their faith, to live Islam in their lives rather than proclaim it simply in creed.

Revelation is progressive, and God who has spoken in the past through many prophets has in these days spoken, says the writer, through Hazrat Mirza Ghulam Ahmad, in whom are summed up the ideals and aspirations of all religions. In the heart of humanity there lies, often at times dormant, a longing for God; but frequently this desire awakes, becomes insistent, and finds expression in a serious quest for the Divine. The writer describes three stages in this quest towards union with God—the acceptance of prayer, the revelation, and the final stage when "man becomes the manifestation of divine attributes." In Sufi theology "the way" is depicted in somewhat similar terms, and Christian mysticism teaches the same truth in the doctrine of God's immanence in human life, expressing Himself by His attributes through men and women in deeds of love and kindness.

There is much in the Ahmadiyya teaching that is common to other faiths, much that finds its origin not only in the Koran but also in the Tourat and the Ingeel, and much that goes to show how tremendous is the influence of man's spiritual aspirations upon the life of the world as a whole.

In the section dealing with the social aspect of Islam the writer makes a spirited defence of polygamy and easy divorce, and thinks that Europe will ultimately have to adopt the same policy as Islam. This is curious after the lofty idealism of the previous chapters, and surprising in view of the monogamy movements in such Islamic countries as Turkey and Egypt.

The writer's claim that revelation is progressive surely involves the fact of development of moral standards beyond those of the seventh century A.D.

There is an interesting chapter on the sufferings and martyrdoms of members of the Ahmadiyyat in Afghanistan, where the Koranic law* of apostasy was applied to Muslims who had joined this movement. It reminds one of the early days of the Babists in Persia and of Moslems who, from time to time, have embraced Christianity. Happily in most parts of the world this law of the early days of Islam has died through a more tolerant spirit and a better understanding of the different claims of the great religions of the world. Uniformity of creed there never has been, and religion has found expression in many ways, and the author of this book is right when he insists that only by love, service, and character can true religion be established in the world.

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*There is no such law in the Holy Quran. (Ed., R.R.)

"THE ORIGIN OF THE DOCTRINE OF THE TRINITY." By Randel Harris. Pages 41. Longmans, Green & Co. Price 2/6.

The author first states the doctrine of Trinity which "constitutes the chief of Christian mysteries." Then he proves the following two facts:—

"man becomes the manifestation of divine attributes." In Sufi theology "the way" is depicted in somewhat similar terms, and Christian mysticism teaches the same truth in the doctrine of God's immanence in human life, expressing Himself by His attributes through men and women in deeds of love and kindness.

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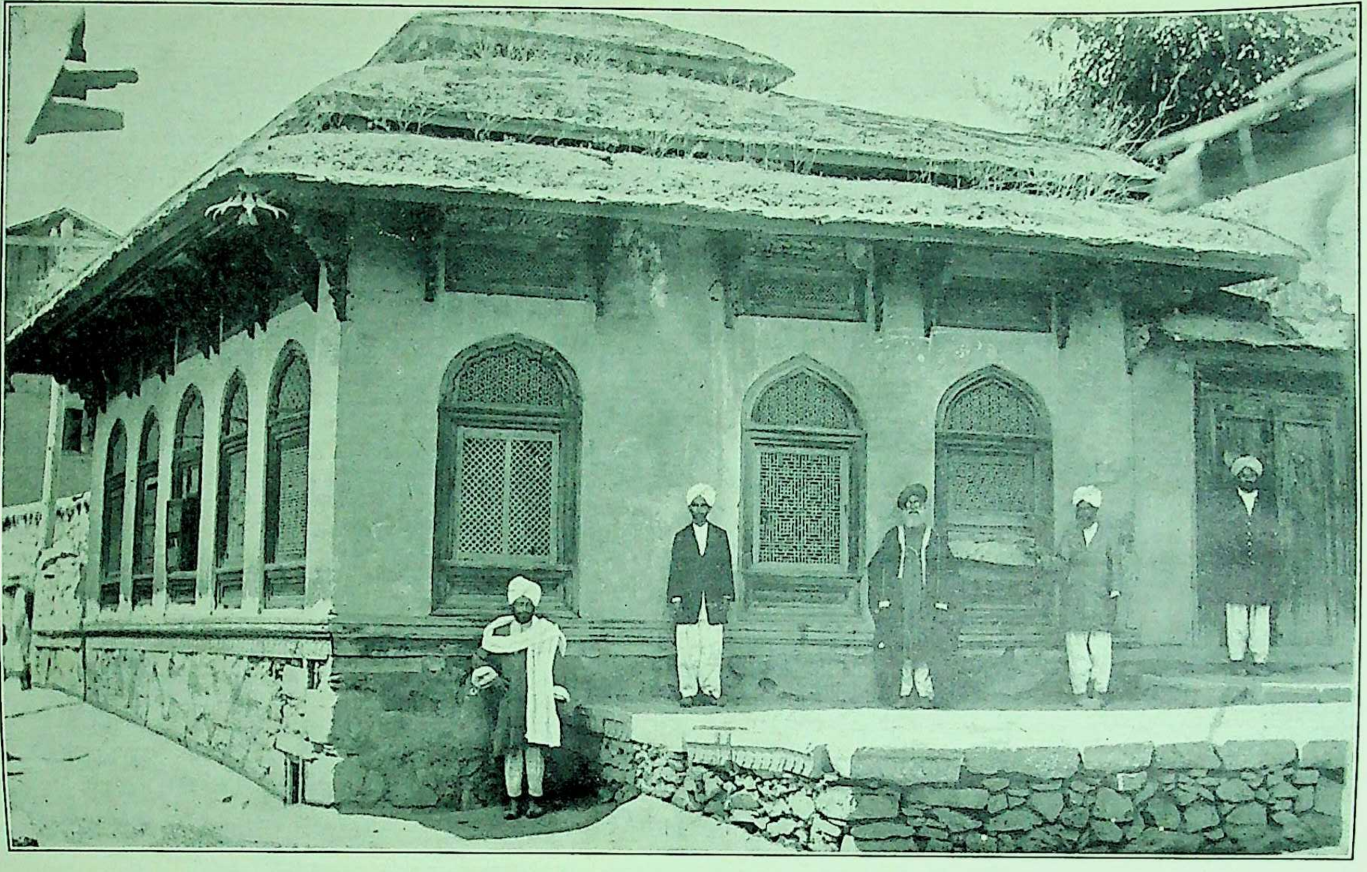
The book covers over fifty pages and deals briefly with the doctrines, practices and teachings of Islam. It is a short survey of the origin, spread and later divisions in Islam.

The author is a Christian Missionary and therefore no friend of Islam.

Writing about the Ahmadiyya Movement he says, referring to its Founder: "Besides his personal claim as leader, the chief points on which he insisted were the "Swoon-theory" of the Crucifixion, displacing the death and resurrection of Christ, and the metaphorical interpretation of Jihad as meaning strife for the faith, not by physical force, but only by persuasion."



THE TOMB OF JESUS CHRIST, SIRINAGAR, KASHMIR,
WITH
DR. M. M. SADIQ OF CHICAGO IN THE CENTRE.

The Review of Religions.

Vol. XXIV. November, 1925 No. 11

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

" Tobacco smoke is sometimes appr[illegible] ctant. It is doubtful if any such property exists save on the es suggested by an enthusiast that it is really the best anti- ptic in the world, being the finest preservative of the milk of uman kindness. Certainly it is a good deodorant, and so be- mes a two-edged weapon if indifference to a bad smell renders e susceptible to the influence underlying the smell. And [illegible] a distinct disadvantage in being a non-smoker.

"*A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*"

NOTES.

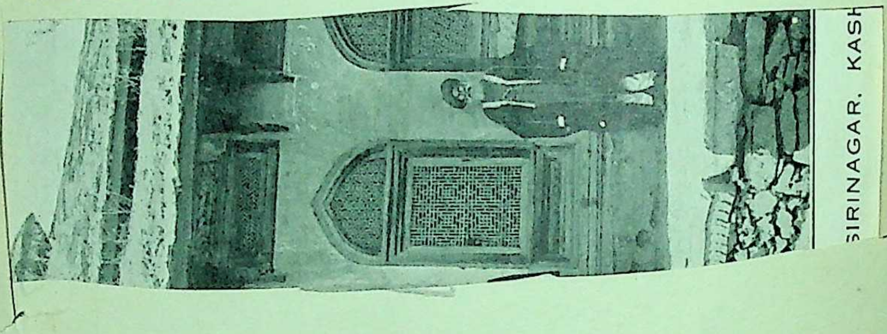
CHRISTENDOM UNDECEIVED.

Dr. Mingana has discovered the Charter of Protection granted to the Nestorian Church in A.D. 1138 by Muktafi II., Caliph of Baghdad. The "Yorkshire Post" writes about it as follows :—

"This document settles a question that interests a large section of mankind, for it proves beyond possibility of doubt that in early days the attitude of Islam towards Christianity was tolerance. In other words, Moslems were originally the protectors of Christians, and not their persecutors.

"The Charter was written in the twelfth century, but the Caliph who granted it states that he is following in the steps of the first four Caliphs after the Prophet, and copying the model of all the Abbasid Caliphs, his predecessors. The keynote of tolerance that runs through it is therefore that of all the Muslim Caliphs, and not merely of one of them."

TURKISH ISLAM.



ERRORS IN THE "MOSLEM WORLD."

A Christian missionary from Cairo suggests that the Ahmadiyya Movement at Woking and London is sometimes "lax in its observances of the five pillars of the faith." Another from India attributes the progress of our movement to the holding of public debates, and a third writes that the Ceylon Ahmadiyya Association was started by "the late Mirza Ghulam Ahmad."

The Editor, referring to the building of the London mosque, writes in his notes on the current topics that "at present only the Mihrab is to be built."

The first is a false accusation, the second a misunderstanding, the third ignorance, and the fourth wrong. We hope our contemporary will be more careful in the future.

TOBACCO AND HEALTH.

Dr. Adolphe Abrahams, who has specially performed several identical experiments upon the same individuals over a long period as smokers and as non-smokers, writes his opinion in the matter as follows in "The Times.":—

"I think that the general capacity for work is decreased—this, of course, is a very vague term—that memory for proper names is impaired; and that there is a sensation of sleep being less refreshing during the period that the subject observed is a smoker.

"Tobacco smoke is sometimes approbated as a good disinfectant. It is doubtful if any such property exists save on the lines suggested by an enthusiast that it is really the best antiseptic in the world, being the finest preservative of the milk of human kindness. Certainly it is a good deodorant, and so becomes a two-edged weapon if indifference to a bad smell renders one susceptible to the influence underlying the smell. And herein one finds a distinct disadvantage in being a non-smoker. The preservation of an unimpaired olfactory sense may on occasion have its æsthetic advantage and may mean the continuance of a natural protection. But the non-smoker is disposed to find it no unmixed blessing in the hurly-burly of life."

In some institutions smoking is forbidden because of its habitual associations which are detrimental to strict training.

TREATMENT OF SEXUAL OFFENCE.

Mr. C. D. Rackham, J.P., writing a note on the report of the Committee of Inquiry on Sexual Offenders appointed by the Minister of Health, New Zealand, says:—

"Efforts have been made to reduce the number of offences by long sentences and by flogging, and both have completely failed. They have failed as a deterrent to the individual as is seen in the examples which are given. Men sentenced to such terms of imprisonment as 7, 10, or even 20 years' hard labour have offended again within a short time after discharge. They are not a deterrent to others; "each individual cherishes the conviction that he will not be found out."

"The Committee have thus been forced to consider new methods of treatment, the old having failed. They considered very carefully the whole subject of desexualisation by surgical operation, but decided not to recommend it . . . . The method of treatment that the Committee finally recommend is mental examination before trial, followed after conviction (if the Court so decides) by an indeterminate sentence . . . In cases of the worst type the indeterminate sentence would doubtless resolve itself into detention for life."

Sexual offence is the worst of crimes. To show kindness to such glaring offenders is to encourage immorality and court destruction. Their punishment must be deterrent and exemplary. Such offenders must never be let loose on society again.

CONFERENCE REPORT REVIEWED.

Lieut.-General F. H. Tyrrell, reviewing the report of the Religious Conference in the "Asiatic Review," says:—

"Doctor Sufi Hafiz Raushan Ali of the Punjab, in his paper on Sufism, tries to controvert the theory of a reaction of the Aryan spirit against the system of Islam, and asserts that the whole warp and woof of Sufism is Islamic; but it is a fact that Sufism is to be found chiefly in Persia or in districts contiguous to Persia and its literature is predominantly Persian. The mystical speculation of the Sufis engaged in a continual search for absolute truth is in striking contrast with the directness and simplicity of the affirmation of the creed of Islam: "Praise to the name Almighty! There is no God but one! And Muhammad is His prophet, and His will shall ever be done!" Many a Christian missionary has wished that he was equipped with a creed at once so simple and so comprehensive.

"Much of the time of the Conference was occupied by the latest religious movement in Islam in the Ahmadiyya sect, founded in 1890 in British India by Mirza Ghulam Ahmad, who claimed to be in his own person both the Mahdi or Guide foretold by

Muhammad, and the Messiah foretold by the Hebrew prophets. His eloquence and piety gained him a considerable following, and when he died in 1908 his death, as in the case of the late Mahdi of the Eastern Sudan, did not discount his pretensions nor discourage his adherents, and his mantle descended upon the shoulders of one of his disciples, Maulvi Nur-ud-Din. He in turn was succeeded by the present Khalifat ul Masih (Deputy of the Messiah), who attended the Conference in person at the head of twenty green-turbaned disciples, and explained his position and his views.

"Hazrat Mirza Bashir-ud-Din, Mahmud Ahmad, Khalifat ul Masih—for such is his full name and title—has his headquarters at Qadian in the Punjab, and claims that his disciples number about a million of souls, mostly residing in the British Empire, but some also in Persia, Bokhara, Egypt, France, Algeria, and the United States of America. Some of these Ahmadiyya or Qadiani Moslems have lately been rewarded with the crown of martyrdom by their fellow-Moslems in Afghanistan, to whom they had rashly *propounded their views."

CONGRATULATIONS.

The members of our Community in West Africa and India will be pleased to know that Mr. Jibril Martins, the late General Secretary of our Community in Nigeria, and Mr. Abdur Rahim Khalid, the son of Khan Muhammad Ali Khan of Malerkotla, have this year passed the Final Bar Examination. Mr. Martins. has taken Second Class and intends to continue his studies for another year.

Mr. Khalid's name, it will be remembered, is associated with a miracle. When he was a child he fell ill with typhoid fever. The doctors despaired of his life and declared that he could not possibly recover. The Prophet Ahmad prayed and interceded for the child, who thereupon began to improve and was restored to health within a few days.

Mr. Khalid has promised to pay Rs. 3,000 to the London Mosque Fund.

We wish our brothers every kind of success in life.

(*This is incorrect.)

OUR MOSQUE.

We give below a few of the numerous notices which have appeared in the English Press in connection with the building of our London Mosque. It will be noticed that there have occurred some mistakes in some of these. The Rev. A. R. Dard is not an Englishman and all were not Indians. Several English people took part in the ceremony, who can be seen in the various photos which have been published; and one was our brother Martins, from Nigeria.

(Editor, " Review of Religions.")

LONDON'S FIRST MOSQUE.

BUILDING TO ARABIC CHANTS.

" With picturesque ceremony suggestive of the East, the building of the first London Mosque was commenced yesterday morning. The work is taking place in an orchard in Melrose Road, Putney, and is being undertaken by the Ahmadiyya movement. The sect is composed of a band of reformers, numbering in London, it is stated, some 200 to 300, and they claim to be the representatives of the true and original Islam. In addition to meeting for prayer, they attend periodical lectures, and their organisation produces a monthly journal.

" The religious ceremony yesterday began with the recital by the Imam of prayers in Arabic, including those offered by Abraham at the time of building the Ka'ba, the congregation answering "Amen." Then the Imam and members of the community began the process of excavation, which work, following the example of the founder of the religion, they discharged with their own hands. During the task, which continued for about half an hour, they chanted the Arabic verses which were voiced by the Prophet Mohammed and his companions while they built, with their own hands, their first mosque, at Medina.

" The new structure, which will be white, and of an Arabian style of architecture, will be surmounted with a dome rising about

50ft. high. With the exception of one Englishman, those taking part in the ceremony yesterday were Indians.

"To a Press representative the Rev. A. R. Dard, who was in charge, stated: 'We believe that the Messiah, Jesus Christ, has come in the person of our founder, Ahmad. If any one wages war in the name of religion we consider that is against the teaching of Islam. Several members of our community were stoned to death last year in Afghanistan because they dared to defend their religious convictions in this respect.' Prior to the ceremony cables had been sent to the Khalifatul Masih at the headquarters in India and to co-religionists at Damascus, Salt Pond, Mauritius, Cairo, Lagos, Chicago, and other places, informing them of the occasion and time of commencement, so that members of the community might join in simultaneous prayer in various parts of the world."

—From "The Daily Telegraph," 29th September, 1925.

NEW MOSLEM MOSQUE NEAR WIMBLEDON.

"Excavations for the building of their First London Mosque were begun at Southfields yesterday by the Ahmadiyya Moslems. The mosque will be erected in an orchard attached to the house where the sect has hitherto worshipped. The foundation-stone of the mosque was laid by the head of the community, His Holiness the Khalifatul Masih, last autumn. Yesterday, a small company of Indians were present, together with the Rev. A. R. Dard, who was in charge of the Church. Mr. Dard recited the same prayers in Arabic as were offered at the building of the Ka'ba. The members of the community then began the work of excavation, chanting the same verses as were recited by the Prophet Mahomed while he and his companions were building the Medina Mosque. Telegrams had previously been sent to the headquarters of the sect in India, stating the hour when the work would be begun, so that at the precise moment Moslems would also be at worship in India, America, Syria, Palestine, and other places."

From "The Times," 29th September, 1925.

MOSLEM MOSQUE IN A LONDON ORCHARD.

TURBANED ENGLISHMAN AT STRANGE CEREMONY.

BUILDING RITE.

" Beneath the apple trees of an orchard which nestles behind a dilapidated high wooden fence at Southfields, near Wimbledon, a peculiar ceremony was performed yesterday morning.

" Above the chirping of the birds came the persistent drone of a voice chanting prayers in a strange tongue.

" Passers-by stopped to listen. A peep behind the moss-covered fence revealed a picture suggestive of the mystic East.

" For some years a sect known as the Ahmadiyyah Moslems have worshipped in a house at Melrose Road, Southfields, but they are now building a mosque in the orchard attached to the grounds.

" The brickwork will be white, and the mosque, of Arabian architecture, will be dominated by a dome towering 50 feet over the trees.

" The foundation stone was laid last autumn by the head of the community, His Holiness Khalifatul Messih, son and successor of Ahmad, the founder of the sect.

" The members of the sect were yesterday morning making excavations for the foundation stones for the concrete pillars.

Facing Mecca.

" The Mihrab, which is a kind of Holy of Holies, had been erected in a temporary fashion, and in front of this were assembled the Chief Priest, accompanied by a dozen followers.

" They were all Indians, excepting one grey-haired Englishman, the Rev. A. R. Dard, who is in charge of the church. He wore white trousers and his head was covered with a turban of many colours.

" Mr. Dard recited the same prayers which were offered at the building of Kaba, the central place to which the Moslems of the world turn at the time of prayer, and other prayers were similar to those chanted by the Prophet Mohammed at the building of the Medina Mosque.

" The building will face towards Mecca, the centre of Moslem worship.

" Cables were dispatched to our headquarters in India," the Rev. A. R. Dard told a Press representative, " notifying them of the time of our ceremony, and at the moment our prayers opened, Moslems would be at worship in India, America, Syria, Palestine, and other places."

From " The Daily Chronicle," September 29th, 1925.

ISLAM IN A LONDON ORCHARD.

PRAYERS ON THE SITE OF A NEW MOSQUE.

" Prayers that were chanted by Mohammed himself while he and his companions built the Medina Mosque were recited in an orchard at Southfields, near Wimbledon, yesterday, while a group of Indian and English followers of Islam dug up the ground for the foundations of their new mosque. A temporary Mihrab, the " holy of holies," had been erected under the apple trees.

" The chief priest was an Englishman, the Rev. A. R. Dard, who wore a multi-coloured turban. Most of the older men were also in Oriental dress, but there were a number of younger Moslems in Fair Isle jumpers.

" All belonged to the Ahmadiyyah sect, the London members of which have for a number of years worshipped in the house to which the orchard is attached. The actual foundation stone of the mosque was laid a year ago by the head of the community, the Khalifutal Messih, and yesterday's ceremony was that of excavating for the foundations of the concrete pillars.

From " The Daily Express," 29th September, 1925.

MUEZZIN IN LONDON.

WORK ON THE FIRST MOSQUE BEGUN.

WORLD CHAIN OF PRAYER.

"At 11 o'clock yesterday morning, when turbaned Orientals were digging with their own hands the first soil for the foundations of London's first mosque at Melrose Road, Southfields, S.W., brethren of the movement—the Ahmadiyya—at places as far apart as India, Damascus, Mauritius, Cairo, Lagos, and Chicago, were offering up prayers for the building.

"Cables had been sent to these places in order that the prayers should synchronise with the commencement of building operations.

"The ceremony at Southfields was a picturesque one, in which twenty members of the movement, some in western dress, some in eastern, took part.

"First, the Imam, in turban, long overcoat, and white trousers, offered up prayers in Arabic, which were those offered at the time of the building of the Ka'ba, the others lifting up their hands in prayer.

Minarets.

"Then the Imam, with the others following suit, took shovels, and dug the earth, and bore it from the site, chanting Arabic verses such as were recited by the Holy Prophet Mohammed and his followers as they built with their own hands their first mosque at Medina.

"The names of those taking part in the excavation work are to be preserved in the building.

"The mosque, principally a cement structure, is to be completed by March next at an estimated cost of £3,000.

"It will have a dome and four minarets, one at each corner, from which the muezzin will call the faithful to prayer five times every day—a strange call, indeed, to be heard in a London suburb.

—From "Westminster Gazette," 29th September, 1925.

MY RELIGION.

It is a matter of great relief that one daily paper of London at least has given some space for a topic like "My Religion." "The Daily Express" has really done a great service to the country by enabling ten of the greatest writers of England to openly confess their religion in public. And Mr. Hamilton Fyfe has very rightly remarked in the "Daily Herald" that "It is a very striking sign of the times that the people who have done a good deal to mould the minds of millions of readers should thus declare that they stand aloof from Organised Religion. I cannot think of any other period in our history in which the same avowal could have been drawn from ten authors of note. Even if writers in the past had no religious faith, they would not have openly confessed it, as these authors do. They would have been afraid of public opinion. To-day, public opinion is for the most part entirely in agreement with the ten." The "Daily Express" has, as pointed out by some one, really "made history."

We give here, very briefly, for the interest of our readers, the central points of the beliefs expressed in the various articles.

Mr. Arnold Bennett says: "I do not believe, and never have at any time believed, in the divinity of Christ, the Virgin Birth, the Immaculate Conception, heaven, hell, the immortality of the soul, the divine inspiration of the Bible." "I believe that there is a God." "On a balance of probabilities I am inclined to accept the theory of a future life." "My conduct in this present life will materially affect the nature of it." "My religion is necessarily a religion of works rather than of faith." "Religion should be based upon kindliness, though it does not comprise the whole of 'work.'"

"Contrast the dogmas of to-day, as officially stated, with the dogma of only forty years ago." "The doctrinal position of the Bishops to-day would have rendered them liable to excommunication forty years ago. Bit by bit, article by article, all has gone, save one thing: the doctrine that Christ was a direct emissary of the Almighty." "And is there any reason why the process of lopping the tree should stop at the point which it has now reached?"

"The Bible has been riddled through and through by historical and other criticism, which has never been satisfactorily answered. Questions of translation and of the distance of time separating the records from the events recorded strike at the roots of credence." "I have discovered nothing in the Bible to convince me of the divine origin of Christian doctrines as inculcated either to-day or 1,400 years ago."

Hugh Walpole says: "I believe that one of the first necessities for a human being is an absolute tolerance of the religious discoveries of every other human being, that a completely materialistic explanation of our life on this planet accounts less and less for many of our inner experiences, that more and more clearly as one grows the teachings of Christ, stripped of the dogmas that others have put on them, apply with amazing wisdom and knowledge to modern conditions."

Sir A. Conan Doyle, describing his religious evolution, writes:—

"My real quarrel was with that scheme which was common to all Churches, involving as it does the assumption that man was born with a hereditary stain upon him, that this stain, for which he was not personally responsible, had to be atoned for, and that the Creator of all things was compelled to make a blood sacrifice of His own innocent Son in order to neutralise this mysterious curse." This system he calls "an intellectual nightmare." His present religion is Spiritualism.

Mr. E. Phillips Oppenheim says:—

"Nowadays, when the utilitarianism of a more mechanical world has destroyed to a large extent the earlier and sweeter forms of apprehension born of faith and sentiment, religion as expressed by any definite formulæ is sinking fast into the background of our lives, taking its place among the dead, beautiful things whose inspiration is past." His attitude is of "reverent ignorance as regards the great unsolved problems of life and death," and his religion is "to worship the unknown God through his fellows."

Mr. Compton Mackenzie says:—

"I am a Catholic because only in Catholicism does my sceptical mind perceive a rational enegesis and a practical synthesis of Christianity." "I see no hope for the future of Western civilization unless it return to the political ideals of the Middle Ages."

Mr. J. D. Beresford rejects Spiritualism "so far as the evidence for actual message from the dead is concerned." He is opposed to modern occultist thought "in that it omits an essential to development by too great a concentration on the self."

He believes in "the element of faith as a means to the practise of self-restraint." He regards the ethics of Christ "as being beyond all comparison the most admirable rule of life ever given to the world," but he has "never seen that ethic practised by the members of any Christian community" with which he has been associated. The dogmas of the Churches appear to him to be utterly at variance with the Spirit of Christ.

Mr. H. de Vere Stackpole says: "The English Church service is not adapted for children," it does not induce the love of God. He regards the threat of eternal punishment for finite sins as "a bogey" put up to frighten people, not by God, but by the heads of Churches. He says: "We should cling to good as far as we can and avoid evil as far as we can." He disbelieves in conventional creed.

Mr. Israel Zangwill was born a Jew, but according to him "the Old Testament is as far from finality as the New." He says: "It is now the common duty of all civilised men of every creed to find "The next Religion." Desalarise the creeds and you will soon unify them."

Mr. Henry Arthur Jones was brought up in the rigorous creed of English Puritanism. But he says: "I have never been able to accept the dogmas of Orthodox Christianity." He loves the world and considers himself too earthly for the heavenly treasures of Spiritualism. He is satisfied with Pantheism.

The unknown man says: "It seems to me that by one road or another we are all coming back to the Christ, not so much the Christ of dogma and ritual but to a "layman's Christ," the "Christ of Galilee and Gethsemane." "Who ever lives for himself alone never really lives at all, while he who gives his life away for others, discovers the secret of true living."

It is interesting to note that the articles have instantaneously caused a widespread discussion throughout the length and breadth of Great Britain. Every second man in the street talks of "My Religion." There is a stir all over the country. Sermon after sermon is preached by ministers to maintain their nominal hold upon the minds of the people. Bishop after Bishop tries to interpret Christianity in his own particular way to solve and explain away the insoluble puzzles of dogma. Christian papers are looking angrily at the great row. A great consternation has in fact suddenly stricken the whole of Christendom and there is complete confusion on all sides. The sheep are utterly confounded. The forces of Christianity are routed and all efforts to rally only add to the bewilderment. The Archbishop of Canterbury finds fault with the sermons of the ministers, and the preachers blame the congregations and bewail the paucity of the requisite material means. Some advise a laborious study, others lay emphasis upon a better personal example; some cry for revision and re-statement of the dogma, but nothing seems to put a stop to the panic.

Some offer honourable compromise and apologia, others point to the lack of personal experience. There are some who console themselves by thinking that the novelists are not experts in religion and therefore know nothing of spiritual matters. Some are eager to pick up the seeming contradictions in the articles, and the most devout are busy abusing the honest writers most broadmindedly.

Third party spectators declare: "The Bishop's letters are all extremely clever examples of ecclesiastical hedging." "Christianity has been killed by its own adherents." One says:

"Count Leo Tolstoy once wrote that in his many discussions with clergymen they invariably ended by stating they would pray for him."

"When that point was reached," he said, "he ceased to continue the argument, as he was aware he had gained the advantage."

And another suggests: "Would it not be more honest to admit that neither by precept nor practice is Christ a guide to the modern man."

Honest seekers after truth loudly cry: "Give us the truth." One quotes the words of Charles Kingsley: "My soul is athirst for God, even for the living God." A poor soul writes: "The so-called 'replies' are driving me to the conclusion that it is far better to remain outside the organised Church."

The most significant, however, of all notes is struck by Diana Harding, of Thornbury, Twyford, Berks., who says: "As Christ came before during a great crisis of history, why may He not come again?"

How true are the words of the Emissary of the Almighty, the Prophet Ahmad of Qadian, who is the divinely inspired Christ of the times:—

"The present is the time for the appearance of Christ and Christ alone; if I had not come as such there should have appeared at least some one else instead."

"Why do you wonder at my coming as the Messiah? See and think! the very breeze breathes of him."

"The heaven is raining sign after sign and the earth is crying 'This is the time.' Both of these witnesses are restlessly trumpeting forth my advent." Blessed is he that believes in him!

A DECISIVE WORD.

"A conference on some Living Religions within the Empire" held in London was one of the great events of last year, of which the report has been published by Messrs. Duckworth, London. The conference is come and gone, but it has left a deep landmark in History and has sent forward a great message of mutual understanding and liberal toleration to the future world. The Report makes a very interesting reading from cover to cover. Throughout it is educating, inspiring and harmonising. Almost all the papers are worthy of admiration, each in its own way. They all come from the different sides, bearing a torch of light in their effort to show the path to the truth. The one common aim of each and all is to be closer to the Supreme Being, to be in touch with Him. They all aspire after this goal; they all strive for it; they all struggle for it; and the experiences of the past ages show that it is not impossible for a man to secure that great object. God to-day is the same God of Abraham, Jesus, Zoroaster, Krishna, Budda, and Muhammad. And man is the same man of olden days. "Men of the highest religious genius are as likely to appear in the future as in the past. Even in the present, one may appear at this actual moment; there may be such a genius living in the world."* But where is that genius now? Where is that community which produces such men now? Every institution is worth the production it makes. No one has answered this question and no one is able to do it except "The Khalifatul Masih," the Head of the Ahmadiyya Movement, who proclaimed this fact in his lectures delivered on the soil of England and in his books published there and then. Writing on the subject of God's speaking to His people, His Holiness says:—

"This is not a mere empty claim made by Islam. During the last thirteen hundred years Islam has constantly produced men to whom God has spoken, and it would be a mere sophistry to doubt it. In the present age God has spoken to the Promised Messiah (on whom be peace and blessings of Allah), and as the result of the holy influence exercised by him thousands of the

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(*" Sir Francis Younghusband," p. 22.)

adherents of the Ahmadiyya Movement have been the recipients of divine revelation. I believe that there are hardly fifty per cent. Ahmadies who have not been the recipients of Divine revelations in some form or other, and whose faith has not been strengthened thereby."—(Ahmadiyyat, page 119).

Again on page 123 of the same book His Holiness writes:—"By the grace of God the writer of this paper has had personal experience of revelation, and can confidently assert on the basis of his own experience that revelation is conveyed in words and is not a mere idea of the mind."

"Every good tree bringeth forth good fruit. This test as laid down by Jesus means that every tree produces fruit like itself, and a true Prophet is that who produces in his followers, in proportion to their respective capacities, the characteristics of the Prophets and brings about their union with God in accordance with the measure of their natural faculties." (p. 185).

"As a Prophet manifests the divine attributes of knowledge, creation, bringing the dead to life, healing, providence, mastership, etc., in the same manner those who follow him must, as the result of association with him, be able to acquire a reflection of these attributes according to their individual capacities."

"The Community founded by the Promised Messiah fulfilled this test by the grace of God."

"The Glory of God did not depart with the Promised Messiah. He has brought a new spirit into being and there are thousands of men among his followers who have found a new spiritual life through him, and by attaining to divine realisation have found a spiritual union with God and have arrived at the stage of perfect faith and absolute certainty. The attributes of God are reflected in them and they serve as the manifestations of those attributes. Nay, I will say that the majority of the members of the Ahmadiyya Community have experienced miracles in themselves, some more and some less, and that the fountain of Divine Grace which the Promised Messiah had caused to flow did not cease with his death, but it is still flowing and will, God willing, continue to flow so long as people continue to act upon his teachings." (p. 187).

Here stands the Khalifatul Masih singularly unique in the assembly of the Representatives of the Religions to claim such powers To-day for himself and his followers, and citing some instances to prove those powers, says His Holiness:—

"God has on numerous occasions revealed to me the knowledge of hidden things, and thousands of Ahmadies have had similar experience with reference to the different attributes of God." (p. 190).

Again His Holiness the Khalifatul Masih says in his Lecture delivered by him in Portsmouth:—

"Sisters and Brothers, I speak not of things that I have heard from others. I have by following the Teachings of the Promised Messiah myself heard the sweet voice of God, and have been made happy by His loving words as the Disciples of Jesus heard them—aye, and more—I have witnessed the Mighty Signs of God. He has manifested His Glory for my sake and helped me in places where no man's help could avail and saved me from the attacks of my enemies at a time when no man could save me."

Everyone in the Conference has tried to impress upon the minds of the audience some exclusive beauty of his faith. Bahais (like Theosophists, Brahmoos and the Sanatanis) claim the union of all religions by allowing every person to remain in his own religion, while requiring him to join a common society of the religious thought. The Hindu claims that his is the religion which is not aggressive and teaches the rule of 'Live and let live.' Khawja Kamalud Din, of Woking, has given a brief exposition of Islamic teachings as he learned them from his Master the Promised Messiah, Prophet Ahmad. Dojaili, of Shiahs, does not seem to have studied Islam much. He takes the fancies of some people in Persia as the real faith of Islam. The Sufi Roshan Ali of Ranmal has delightfully discriminated the true Sufi-ism from the mere imitation. Mr. Jaini's paper treats more of Chemistry than anything else. Taoism seems to take people back to secluded life, and to use the words of Mr. Victor Branford, "after all, man is a countryman." How right is Professor Thomas in remarking that "we cannot by Science find out God." Mr. Baker has brought to light for the first time the profound truth that "The woman of Africa is higher than that of the woman in England."

Well, all have done well in their own way, but all have failed to point to a living practical example of the teachings of the faiths —one "standing in full beatitude in the presence of Allah," "to whom God comes like an embrace," except His Holiness the Khalifat-ul-Masih.

MUHAMMAD SADIQ.

BRITISH PRESS AND ITS IGNORANCE OF ISLAM.

Nobody is expected to know everything about everything. But surely the living press of a living nation is credited with the expectation that it should keep itself informed of at least the rudimentary and very outstanding facts of history and geography.

It is, however, a matter of great surprise that in some Western papers things are sometimes published about other religions and communities which demonstrate the total ignorance of these papers about the history of those communities and religions.

Some weeks ago a cartoon was published in the well-known evening paper of London, "The Star," in which Mr. J. B. Hobbs, the famous cricketer of England, was depicted as a colossal figure. At his feet were pictured to stand some very reputed historical personages. The cartoon was evidently intended to impress upon the minds of its readers the distinctive superiority of Mr. Hobbs over these historical celebrities, among whom was included the Holy Prophet Muhammad, the founder of Islam. The Holy Prophet has been caricatured as a Mongol of the 14th century, with a sword hanging round his waist. A cursory glance over the cartoon makes manifest the fact that it is meant also to portray the special traits of the character of the persons caricatured. I need not say anything about the other figures in the said cartoon, because there are people in the world who are deeply in debt of gratitude to those who are grotesquely represented. They can give vent to their outraged and humiliated feelings. As to Adam, the cartoonist is himself as much a descendant of his as we are. It is about the Holy Prophet Muhammad (peace be upon him) that I wish briefly to express my thoughts.

Let alone the ignominious attempt to disgrace this Greatest Reformer of humanity—(I do not say that the Holy

Prophet has actually been disgraced, because he is of those people who are beyond the approach of malice and envy)—by which the religious susceptibilities of his devoted followers who are ever ready to sacrifice their possessions, their lives, and their honours at the altar of the love of their reverend master, are callously injured, the cartoon exhibits the cartoonists' frightful ignorance of history, geography, and ethnology. It is true that cartoons are made for fun, but they are intended to serve Art as well. But this cartoon shows that the staff of "The Star" has not only been unjust to the Muslims but has done a great dis-service to Art also.

It is really very surprising that in depicting the founder of a religion whose more than 120 million adherents are British subjects, on the strength of which the British statesmen are accustomed to say proudly that the British Empire only deserves to be called a Muslim Empire, the staff of a London daily should display such ignorance as the following:—

(1) The Holy Prophet is dressed as a Mongol of the 14th century while everybody knows that the Holy Prophet was an Arab.

(2) The sword which is shown to be hanging round his waist is a non-Arab sword. The Arabs never used swords of this shape. Their swords were straight while this sword is bent like a bent piece of wood which was used by non-Arabs.

(3) The features of the Holy Prophet shown in the picture are quite different from the features of the Arabs. They do not resemble the features of the Semites.

(4) The Holy Prophet is dressed with a warlike and uncivilized dress, while the fact has been made known to the most ignorant and illiterate person that he was most peace-loving. The staff of "The Star" is not supposed to be ignorant of the fact that the Holy Prophet was for 13 years the victim of a relentless persecution by the Meccans. His followers were pro-

miscuously butchered and a plot was hatched to kill him also. That was not all. When he fled to Medina he was pursued with unrelenting hatred, and was not even allowed a rest there.

Would you call his defence against an unprovoked attack and his fighting against these implacable enemies of Islam and the uncompromising shedders of innocent Muslim blood an uncivilized act? If after 13 long years of deterrent persecution of the helpless and defenceless Moslems to save their lives with sword can be stigmatised as savagery, what name would you give to the last Great War which was waged against a sudden attack of the Germans on Belgium?

I must not be understood to mean that if the cartoonist had depicted the Holy Prophet in the spirit of true art I would not have found fault with him. (The staff of the "Star" would not like that Jesus Christ should be shown to stand by the feet of a big chess player in a cartoon, similarly he has no right to wound the feelings of the Moslems by such cartoons). What I wish to show is that the British papers are ridiculously ignorant of Moslem history and tradition.

I am at a loss to appreciate the "good" taste of a cartoonist who tries to compare a great reformer with a cricketer. A child of immature age would not institute a comparison between the professional abilities of a medical man and a lawyer. Comparison is possible only in identical conditions. What would you say of a man who tries to hold a comparison between Shakespeare as a portrayer of human nature and Darwin as a scientist? Comparison among men is possible in one respect only, and that is their human character, and a person who even thinks of comparing the human character of the Holy Prophet Mohamed and that of Jack Hobbs is rightly entitled to our pity and compassion. He is excusable rather than censurable because he is beside himself.

SHAD.

THE SUB-CONSCIOUS MIND.

The objective mind receives external impressions and gives rise to consciousness, while the subjective or the sub-conscious mind stores these impressions and does not always give rise to consciousness.

Modern researches in psychology have proved that the impressions received by our brain from the time of our birth to the end of our life are preserved and stored in our sub-conscious mind.

There are thousands of events which are so completely forgotten that no effort of the will can revive them, but under certain physical conditions they can be reproduced with great vividness. Thus persons in the delirium of fevers have been known to speak in a language which they had learned in their childhood, but which for many years had passed out of their memory. Some people have repeated with great accuracy discourses to which they had listened a long time before. Others have reproduced accurately long passages from books in foreign tongues which they did not understand, and could not recollect in health, but they had casually heard them recited many years before.

"A case is related by S. T. Coleridge of a young woman of twenty-five who could neither read nor write, and who was seized with brain fever, during which she continued incessantly talking Latin, Greek and Hebrew in very pompous tones and with a most distinct enunciation. Sheets of her ravings were taken down from her own mouth, and at last it was found that she had been for some years servant to a Protestant pastor, who was in the habit of walking up and down a passage of his house adjoining the kitchen, and reading aloud to himself portions of his favourite authors. In the books that had belonged to him were found many passages identical with those taken down from the girl's mouth." ("Hypnotism and Suggestion," Dr. Hollander, M.D.).

Instances have occurred of nervous breakdown, as a result of which men have been known to utter phrases in foreign tongues of which they were entirely ignorant and which they had had recited to them when they were in the cradle, during their infancy.

Dr. Hollander says, "It is not to be supposed, however, that these unconscious or subconscious impressions or thoughts exert no influence upon the mind. The brain being the instrument of the mind, every impression we receive, every thought we think, as well as every action we do, causes some change in that structure, and this change is permanent, forming an imperishable record of all that we have experienced, thought or done in the past. These impressions, thoughts and actions may never again come before our consciousness, yet they will remain in that vast subconscious or subliminal region of the mind, unconsciously moulding and fashioning our subsequent thoughts and actions. Every thought we have entertained and every act we have done, throughout our past life, make their influence felt, in the way of building up our present knowledge, or in guiding our everyday actions."

Islam alone has kept this fact in view because it has been revealed by the Omniscient God. It enjoins upon the parents to regulate the conduct of a child from its infancy. When a child is born to a Muslim, he should recite "Azan" into both of its ears. Words of the "Azan" are a beautiful abstract of the essential doctrines of Islam, and with the recital of these into the infant's ears are laid the strongest foundations of the sublime faith in its heart. The infant grows, becomes conscious, attains to youth and reaches old age, but the sweet call sounds fresh for ever in his heart to draw him inwardly to the worship of one glorious God. Could there be a better way of fashioning the human soul?

M. S. NAWAZ.

THE TOMB OF JESUS CHRIST.

The discovery of the tomb at Sirinagar is an evidence showing that Jesus did not die on the cross. Several circumstances support this conclusion. (1) Oral testimony, based on tradition, of the people of Cashmere tells us that the tomb belongs to one who bore the name of Yus Asaf who was known as a Nabi (prophet) and as Shahzada (prince) who came to Cashmere from some country in the West some 1900 years ago. The tomb is also known as that of Nabi Sahib. (2) The Tarikh Azaml, an historical work written some two hundred years ago, says referring to this tomb on page 82: " The tomb is generally known as that of a prophet. He was a prince who came from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a prophet by God and was engaged in preaching to the people of Cashmere. His name was Yus Asaf." (3) The Ikmal-ud-Din, an Arabic work, a thousand years old, says: " He (Yus Asaf) wandered about in several lands and towns until he reached a land and lived and stayed therein until death overtook him." (4) Joseph Jacoba also states on the authority of a very old version of the story of Jus Asaf that he (Joasaph) at last reached Cashmere and there died. (Barlaam and Josaphat p. cv.)

There are many circumstances which identify Yus Asaf with Jesus. (a) There is conclusive testimony that he was a foreigner and not a resident of Cashmere or India. (b) He is universally known as a Nabi or a prophet among the Muslims, and therefore he cannot be a Muslim saint; for no Muslim saint has been called Nabi after the Holy Prophet. The word Nabi occurs only in two languages, viz.: Arabic and Hebrew, and no Indian saint could be called a Nabi. But the only Nabi in Arabia was the Holy Prophet Muhammad, and therefore Yus Asaf can only be a Hebrew Prophet. (c) The time which tradition and history ascribe to Yus Asaf is the time of the prophet Jesus. (d) The name Yus is clearly the same as Yasa, the Hebrew original of the word Jesus. (e) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the two is the same.

Moreover, the life of no other Israelite prophet is attended with the mysterious circumstances with which the life of Jesus is attended. (f) Besides being called a Nabi, Yus Asaf is called a Shahzada or a prince, and this also identifies him with Jesus. (g) The teachings of Yus Asaf have a striking resemblance with those of Jesus. Some of the parables in the two are quite identical. (h) Still more striking is the circumstance that prophet Yus Asaf gives the name of Bushra (Hebrew and Arabic for Gospel) to the word he preached, as in the following passage from the Ikmal-ud-Din: "Then he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of water to the wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion. The identity in parables and names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was no other than Jesus. (i) The book of Yus Asaf was translated into almost all the European languages, and the Christian world has always held him in great honour. Even a Church was raised in honour of his name in Sicily. (j) Christian writers have tried to identify Yus Asaf with Buddha, asserting that the word is a corruption of Budhisatva, which was first changed into Josaphat and then Yus Asaf. But the mere possibility of the corruption of one word into an entirely different word is no proof. Besides this, the remains of Yus Asaf lie at Srinagar while those of Buddha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two entirely different persons.

The Messiah promised to the Israelites was the Messiah of all the Israelite tribes, ten of which had settled in the East in Afghanistan and Cashmere. Therefore it was necessary that he should have gone to them. The following evidence supports the assertion that these two people represent the ten lost tribes of Israel. (1) The Afghans unanimously claim to be of an Israelite descent. Prejudice against the Jews is so strong that such a claim could never have been made if there had been no truth underneath it. They have also family genealogies through which they trace their descent to Israel. Nor is the claim a new one; it is as old as the race itself. (2) In their physical features the

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Afghans and Cashmeries bear no resemblance to their neighbours, but their resemblance with the Jews is most striking. (3) In their dress, character and customs there is the same resemblance. (4) Some proper names among the Afghans and the Cashmeries are clearly of Israelite origin, such as the names of certain tribes of Afghans and the names of certain places in Cashmere. (5) The names of certain towns in Afghanistan and Cashmere are the very names which their cities, etc., bore in their ancient home. For instance, the modern names Kabul, Punach, Zailda, Himis, Gilgit, Laddakh, Leh, Suro, Suket, may be compared with Kabul, Phoenicia, Zidon, or Sidon, Hams, Golgotha, Laddak, Lehi, Shur, and Succoth of Ancient Syria. (6) Eminent writers and travellers have borne testimony to the same effect.

WESTERN CIVILISATION.

In the Algemeen Handelsblad, one of the most prominent papers of the Netherlands, a series of articles has appeared from its "Horseshoe" correspondent the well-known Mr. Elouts, about his tour round the Dutch East Indies in the first half of the year 1925. In his 23rd article Mr. Elouts, after having written in his preceding article what the Dutch have done for these Colonies, deals with the evils which the Western domination has brought to these countries. To appreciate this article, one must understand that the Algemeen Handelsblad belongs to the capitalist class. The article in question is entitled "Our Debet." I herewith give the following passages out of it:—

" What have we done for the Indies and even for the natives? We have poisoned the blood of the native with venereal diseases . . . and instead of his culture (or commencement of culture) we have not been able to introduce a better one."

. . .

"Venereal diseases are a general curse from the West."

. . .

" Concubinage is the consequence of our misusing the Indian erotic."

. . .

" Certainly we are culture-breakers but no bringers of culture. And bringers of culture we could not be—as we ourselves have no culture any more."

" Culture is the conscious development in religion, justice, science, art, society life, of the soul of a people, the conscious reflection in temporal things of the unconscious conception of eternity in a people. This the West has not any more, because it has entirely turned itself to mundane things and material gains in life, neither has the Mission been a bearer of culture. It has lost its all-inspiring force. It teaches dogmas but imparts no teaching about life. Western life itself is not at all Christian any more. Is our justice Christian? Is our science Christian? Is our art Christian? Is our State Christian? Even is our daily life, our manners and customs, let alone the relation between both sexes, really Christian? Do we even live up to the spirit of the Sermon on the Mount? This being the case, what can Christendom give to the East? Nothing."

" Often I wonder why our zealous and selfless missionaries instead of working in the East, do not work in Holland and Europe. Because it is there, that are living thousands without religion, without any conception of eternity, without salvation and faith."

HIDAYAT.

LETTER OF PROTEST.

We give below the full text of the letter which was addressed to His Majesty's Secretary for Home Affairs in connection with the cartoon published in "The Star." "The Star" has published its regrets in the matter.

Editor, "Review of Religions."

"Your Excellency,

"In my capacity as the head of a very big section of the Muslim community in England, I deem it necessary to convey to Your Excellency on their behalf, and on behalf of many Egyptian, Indian and African Muslims who have approached me for that purpose, the feelings of fierce indignation and deep mortification that a cartoon printed in "The Star," dated 18/8/25 (of which a copy is attached herewith) has aroused.

"The cartoon depicts Mr. Jack Hobbs as a colossal figure. At his feet are shown to stand some very reputed historical personages, including among them Adam and Mohammad the Holy Prophet of Islam (may peace and the blessings of God be upon him). Like all others they are made to look at Mr. Hobbs apparently in astonishment and bewilderment at the latter scoring so many centuries in cricket. This ignominiously disgraceful cartoon has inflicted a deep wound on the religious susceptibilities of the Muslims.

"The Holy Prophet Mohammad (peace and blessings of God be upon him) is the most sacred personage for the Muslims. The love they bear towards him and the veneration with which they cherish his holy memory, transcends all barriers of colour, caste, and country. Of all earthly things the most revered in their eyes is the honour of their Spiritual Master for whose sake every Muslim, young or old, high or low, man or woman, is ready to sacrifice his life and his all. A Muslim can bear anything but an affront offered to the name of his beloved and revered Master. Your Excellency can, therefore, only imagine the intensity and the depth of the feelings that this manifold insult has stirred. Words cannot adequately express it. The greatest Monarch, of unequalled spiritual glory, the most perfect manifestation of God, the Cynosure of all eyes, the Prince of Peace, and a Mercy unto all mankind painted as a pigmy lost in amazement, and as a monster of bloodshed and carnage with a drawn sword in his hand! No art could degenerate so low. Nothing could be more mischievous, on the part of a paper, than to play with the religious susceptibilities of a people. It is a disgrace to journalism. Could not the admiration of a cricketer be complete without heaping unmerited and unprovoked disgraces on the name of one who takes his stand in the first row of the greatest reformers of humanity? Surely this is the most malicious and insidious form of comparison.

"I need not draw Your Excellency's attention to the storm of indignation and hatred which this cartoon would raise in India and all other Muslim countries.

"I protest, therefore, most emphatically, against this despicable indignity loaded on our Holy Prophet (may peace and blessings of God be upon him) and request Your Excellency to give your most earnest attention to this very serious matter and set the law in motion against the offenders, so that the world may know that England is justly proud of her traditional fairness and impartiality.

"Your Excellency's most obedient servant,

"A. R. DARD, M.A.,
The Imam.

London,
Dated 26/8/25.

We further requested Mr. Hobbs to express his disapproval of the Cartoon published in "The Star" with a view to preventing his admirers from committing such a mistake again. And it is a matter of great satisfaction that he has very kindly sent the following letter with which we are sure he has won the favour of the whole Muslim world:—

"Telegraphic Address: 'Ovally, London.'

"Surrey County Cricket Club,
"Kennington Oval, S.E.11.
"29/9/25.

"To A. R. Dard, Esq.,
"The Mosque,
"63, Melrose Road,
"London, S.W.18.

"Dear Sir,

"I am pained to know that the cartoon in 'The Star' dated 18/8/25 has offended the feelings of all Muslims.

"I need not say that I have no control over 'The Star' nor any responsibility for the cartoons which it publishes. I am, however, pleased to learn that "The Star" has published its regrets and that it, and its cartoonists, would have refrained from introducing the figure of Mohammad if they had thought it could give offence. I am sorry that my success in cricket which has been shared with me by sports-loving people all over the world has thus unfortunately become the occasion of wounding the religious susceptibilities of my Muslim friends.

"I wish it had not been so."

"Believe me,
"Yours sincerely,
(Signed) J. B. HOBBS.

BOOK REVIEWS.

"BUDDHISM."—A booklet of 40 pages, by F. E. Trotman, Church House, Westminster, S.W.1. 3d.

This booklet is written for the solution of two "special difficulties with regard to Buddhism which occupied the minds of his European congregations, namely: 'That Christianity was very largely indebted in early days to Buddhist influences,' and 'that Buddhism, in whole or in part, offers a very reasonable attitude towards some of the problems of life.'"

While dealing with the first question the Vicar mentions "the unknown life of Jesus Christ," which a Russian traveller, M. Notovitch, claimed to have found in the monastery of Himis in Little Tibet in 1887-88, in which is declared the fact that Jesus Christ, under the name of "Issa," was well-known and widely reverenced in Tibet. The life also states that Jesus Christ had resided in India. The reverend gentleman tries to contradict it by referring to the visit of Professor Douglas, of Agra, to Tibet.

The booklet is well written and gives good information about the present-day Buddhist scriptures.

"PRESENT-DAY BUDDHISM IN BURMA." A booklet of 28 pages, by the Rev. W. C. B. Purser.

It is an attempt to supplement Mr. Trotman's study of Buddhism by approaching it from the direction of the actual religious experience of the people. It is a well-written account of the religious life of the Buddhists of Burma.

"A SHORT HISTORY OF THE DOCTRINE OF THE ATONEMENT." By L. W. Grensted, M.A., B.D., Manchester. Pages 376. Price, 9/6. Longman's, Green & Co.

This book really fills "a gap in a literature already voluminous." The writer begins from the Bible, which according to him supplies the necessary starting-point for all doctrines of the Atonement in two ways:—

(1) "It contains such dates as are now available as to the actual facts of the life and death of Jesus Christ . . . All

that concerns us here is to emphasize the controlling force that the historical date must have upon any theory of the Atonement."

(2) "It contains the views based on those data by the first generation of Christians."

Then follows a faithful account of the various theories called the Ransom, the Bargain, the Satisfaction, the Penal and the Rectoral theories. The characteristic feature of the book is the quotation of original sources which coupled with lucidity and brevity makes the book extremely useful.

The doctrine in modern times is stated to be a fuller and a more adequate expression of the moral theory with its emphasis upon the man-ward aspect of Atonement.

"STUDIES IN TASAWWUF." By Khaja Khan, B.A., Madras. The Hogarth Press, Mount Road, Madras. Pages 212.

Nawab A. Hydarri Hydar Nawaz Jung Bahadur, B.A., Finance Minister to H.E.H. the Nizam, in his foreword to the book writes that the author "has in these pages thrown a great deal of illuminating light on various points in exoteric Islam."

The first essay, "Exoteric Narratives," is declared to prove how far an exoteric meaning underlies the formalism of Islam. Then follow essays dealing with the descent and the ascent of man. The book also includes a history of the subject and a comparative study of the same. The book is a very useful compendium of voluminous writings and we are sure it will be particularly welcomed in the West by all those interested in Eastern mysticism.

We agree with the author in interpreting the words, "the seal of the Prophets" in the sense that he is the most perfect of them all. Really "an addition to perfection is a defect." Our Prophet (peace be on him) is the last of the Prophets in point of excellence and perfection, just as he is the first of them in creation."

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